

# CHRISTIAN BIOGRAPHY :

OR, A

Collection of the LIVES of several  
EXCELLENT PERSONS

EMINENT FOR

FAITH AND PIETY,

Chiefly from the WORKS of the

Reverend Dr BATES, and Mr HOWE,

(With various ADDITIONS Interspersed)

V I Z.

Dr Thomas Jacomb,	✠	John Hoghton, Esq;
Rev. Mr Richard Baxter,	✠	Mrs Judith Hammond,
Sir Matthew Hale, Knt,	✠	Mrs Margaret Baxter,
Rev. Mr David Clarkson,	✠	Reverend Mr Richard
Mrs Gertrud Clarkson,	✠	Fairclough.

TOGETHER WITH

A B S T R A C T S

OF THEIR

F U N E R A L S E R M O N S.

---

I N T W O V O L U M E S.

---

V O L. II.

---

—*Whose faith follow, considering the end of their conversation.  
Jesus Christ, the same yesterday, and to-day, and for ever.*

HEB. XIII. 7, 8.

“ Pietate eâdem; eâdem Alacritudine.”

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L O N D O N :

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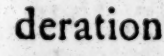
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# P R E F A C E.




 S a preface to this second vo-  


 lume of *collections*, &c. the  


 transcriber proposes to con-  
 sideration some of the many signal be-  
 nefits which may be hoped, will, by  
 a divine blessing, accrue on a serious  
 perusal of the lives and characters of  
 wise and religious persons.

The introduction to the history of the life and death of that excellent minister of Christ, Mr. *Joseph Allien* \*, sets many of these benefits to view, we shall select from among others the following. — “ In the lives of holy men we see God’s image, and the beauties of holiness, not only in precept, but in reality and practice ; not pictured, but the substance : and though the precepts and rules be more perfect in their kind, as wanting no degree or part, yet the real impress and holiness in the soul, is that living image of God, which is the end of the former, and of which the scripture is but the instrumental cause. And holiness in visible realities, is apt to affect the world more deeply, than in portraiture, and precept only. — In the lives of religious and virtuous persons,

\* This introduction was drawn up by Mr. *Baxter*, and contains an epitome of the whole narrative of Mr. *Allien*’s life.

## P R E F A C E.

v

sons, weak christians may see excellent examples for their imitation — sluggish and distempered christians may reap a real and lively reproof — discouraged christians may see that higher degrees of goodness are indeed attainable — the dark and troubled may see the method in which God's spirit doth work upon his servants, and that a genuine christian life is a life of the greatest joy on earth. — The slothful hypocrite may see, that religion is a serious business. — The factious christian may be convinced, that a man may be eminently holy, that is not of his opinion, side, or party. — The proud domineering pharisee may see, that eminent piety is separated from his traditions, formalities, ceremonies and pomp. — The opinionative hypocrite may learn, that holiness consisteth of something else, than circumstantial and siding singularities, and condemning other mens outward expressions, or modes of worship,



or a boisterous zeal against the opinions and ceremonies of others.

It is further a super-eminent benefit of this kind of history, that it is suited to insinuate the reverence and love of piety, into *young unexperienced persons*: for before they can read much of theological treatises, with understanding or delight, nature inclineth them to a pleasure in history, and so their food is made pleasant to their appetites, and profit is entertained by delight. — Nothing taketh well with the soul, that is not pleasant to it; nor did he ever know the true way of educating youth, or doing good to any, that knew not the way of drawing them to a pleasedness [with] and love to goodness: *Omne tulit punctum, qui miscuit utile dulci.*"

It is the judgment of the celebrated Mr. *Addison*, "That there is nothing in history so improving to the reader as those

those accounts, which we meet with of the deaths of eminent persons, and of their behaviour in that dreadful season — there are no parts in history which affect and please the reader in so sensible a manner.” The reason which he gives for this superior impress, deserves great attention, and appears to be very solid ; “ The reason I take to be this, because there is no single circumstance in the story of any person which can possibly be the case of every one who reads it. A battle, or a triumph, are conjunctures, in which not one man in a million is likely to be engaged ; but when we see a person at the point of death, we cannot forbear being attentive to every thing he says or does, because we are sure, that some time or other, we shall ourselves be in the same melancholy circumstances. The general, the statesman, or the philosopher, are perhaps characters which we may  
never

never act in ; but the *dying man* is one, whom, sooner or later, we shall certainly resemble †."

We shall only add, that the eleventh chapter of the epistle to the *Hebrews*, will remain to the end of time, a recommendation of such kind of history, as we are treating of (we might say a very great part of holy scripture recommends the same \*) and the inference which the apostle draws, from the *biography* he gives in that chapter of those worthies,

† Spectator, vol. iv. N°. 289.

\* — " Among all parts of *church history*, the lives of wise and holy men do seem to be not least *useful* and *delightful* ; — therefore is the sacred scripture so much historical ; and the gospel itself is not a volume of well-composed orations ; but the history of the life and death of Christ, and the wondrous works of himself, and his spirit in his servants, and a record of those brief laws and doctrines, which are needful to the holiness and happiness of man." Mr. *Joseph Allien's* life, p. 13.

worthies, and the exhortations he grounds thereon are of infinite importance for us, and christians in every age deeply to consider, *Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds; Heb. xii. 1, 2, 3.*

And that thou, O reader, mayest be that thrice happy practical believer, and be assisted, through the Redeemer's grace, by the following *collections*, in all christian watchfulness and zeal, till thy  
race



race be run, thy warfare ended, and his  
PLAUDIT, *Well done, good and faithful  
servant; thou hast been faithful over a  
few things, I will make thee ruler over  
many things; enter thou into the joy of  
thy Lord; shall transport thy soul with  
joy unspeakable and full of glory, is the  
fervent prayer of thy affectionate ser-  
vant, for Jesus sake.*



T H E

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## E R R A T A.

**P**AGE 40. line 10. for parents, read parent.  
line 12. for desparately read desperately.

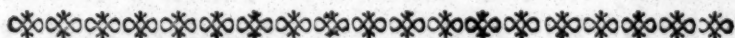
P. 67. l. 12. after his will, add, declared in his word.

P. 150. l. 23. for whither, read whether.

P. 182. l. 26. add after what shall conquer?  
Death is in that case *total*, and upon such terms, till life begin to spring in thy soul, thou must reckon it likely to be *eternal*. Yet let none so mistake, as to imagine this life is an *enthusiastical thing*, that must discover itself in rapturous extatical motions, or *go for nothing*. It perfects our faculties, therefore destroys them not; and chiefly consists in a rational *judgment, choice and love* of what is most worthy of us; what is *fittest to be done by us*, and what is *with fullest satisfaction to be enjoyed*; with a stedfast, most resolved adherence thereunto.



A  
COLLECTION  
OF  
LIVES and CHARACTERS, &c.



\*  
T  
HOMAS JACOMB, D. D. \*  
He was born at — near *Melton Mowbray*, in *Leicestershire*, 1622.

After he had been trained up in grammar learning at the country schools, he was sent to *Magdalen-Hall, Oxon.* of which *Dr. Wilkinson*, the elder, was then principal. When he had taken the degree of bat-

\* *Dr. Bates's works*, p. 776.



chelor of arts, he removed to *Cambridge*, and was of *Emmanuel College*. He was for some time fellow of *Trinity*, and much esteemed in that flourishing society : he came to *London* in 1647, and was soon after minister of *Ludgate* parish, where he continued till he was turned out in 1662. He met with some trouble after his ejection, but being received into the family of the *Countess Dowager of Exeter*, daughter of the Earl of *Bridgwater*, he was covered from his enemies. He died of a cancerous humour, (that put him to the most acute pain, which he bore with invincible patience and resignation) in the *Countess of Exeter's* house, *March 27, 1687.* in the sixty sixth year of his age, leaving behind him an incomparable library of the most valuable books, in all parts of learning ; which was afterwards sold by auction for thirteen hundred pounds. He left behind him a *commentary* on the first four verses of the viiith chapter of the epistle to the *Romans*, quarto. A treatise of *Holy Dedication*, both personal and domestick, written after the fire of *London*, and recommended to the citizens, after their return

turn to their rebuilt habitations, and other tracts \*.

His funeral sermon was preached by Dr. *Bates*, and dedicated by him as follows :

To the Right Honourable *Elizabeth, Countess Dowager of Exeter.*

Madam,

I present a sermon to your view, that drew forth your tears in the hearing, and is like to be a revival of your sorrow in reading ; but I could not without indecency decline the inscribing it to your name. It is designed to the precious memory of one, whose piety and prudence had rendered [him] most worthily and affectionately respected by you : one, who for forty years faithfully served you in the affairs of your soul, and in that long space, there was a circulation of favours on your part, and observance on his. As his presence, and counsel, and example in your family was an excellent blessing, and dearly prized by you, so in proportion your afflicting grief rises for

B 2

the

\* A funeral sermon for Mr. *Thomas Case*, with a narrative of his life and death, &c. *Calamy's account*, &c. p. 45, 46. and continuation, p. 65. Mr. *Neal's history*, vol. iv. p. 579.

the loss of him. But you are instructed to be content with the divine disposal: and your gracious God by withdrawing intermediate comforts, calls you to more intimate and heavenly communion with himself.

I might here take a just occasion to speak of your eminent virtues, and of your serious religion that crowns the rest: for then praise-worthy excellencies may be duely and safely represented, when he that commends is not in danger of falling into flattery, and the person commended is not in danger of being swelled with pride: and such is your excellent and conspicuous goodness, that it reflects a lustre upon your nobility, and is above verbal encomiums; and your rare humility is most reluctant amongst your other shining graces. But it is needless to illustrate your worth that is so visible to all.

I shall only observe, that as you have been so happy as *to find wisdom*, the true spiritual wisdom that directs us to our last and blessed end, *the wisdom that excels rubies*, and by an incomparable comparison, all the admired things in the world: so the promised reward of wisdom, has been your portion: *length of days are in her right hand,*  
*and*

of Dr. Thomas Jacomb. 5

*and in her left hand riches and honour.* You are now come to old age, and are apt to complain (such is your zealous piety) that your strength being spent, you are useless, and with impatience desire a dismissal from hence. But as a servant that stands and waits upon his master's pleasure, as truly serves him, as he that is most industrious in his business; so by an humble patient waiting upon your heavenly Lord, till he shall call you to the blessed state above, you as truly please and glorify him, as when your active powers were fresh and lively, *and you went about doing good.*

Be encouraged, good Madam, with unfainting perseverance, to expect the final reward: *For your salvation is nearer than when you first believed.* Let the love of Christ always reign in your heart, and the crown of glory be always in your eye, that you may finish your course with joy. These are the most unfeigned desires of him, who is,

Madam,

Your very humble and faithful servant,

*William Bates.*



John xii. 26.

*If any man serve me, let him follow me ; and where I am, there also shall my servant be : if any man serve me, him will my Father honour.*

—— I shall confine my discourse to the last part of the verse ; *if any man serve me, him will my Father honour* : having upon the like occasion treated of the joy that shall recompence all the sorrows and labours of the saints.

The proposition I shall insist on is this : *God will crown the fidelity and constancy of Christ's servants with the highest honour.*

In the managing of the point, I will consider,

- I. What the service of Christ implies.
- II. Upon what accounts it is due to him.
- III. The final reward that shall certainly attend it.

Lastly, Bring it home to our own bosoms by application.

I. What the service of Christ implies. In the general notion to serve *Christ*, implies obedience to his will, as the rule of our actions,

tions, with aims at his glory as the end of them. — according to the apostle's expression, *to me to live is Christ* \*. — These things are opened under the following heads.

1. The church is a distinct society from the world, of which Christ is the head; and the state of christianity *is an high and holy calling*; and all who are brought into it by the outward ministry of the word, or in conjunction with it, by the internal grace of the spirit, are obliged to the faith and obedience of the gospel; the same duties, and the same rewards are common to all: and living according to that spiritual state in *godliness, righteousness, and sobriety*, is to serve Christ.

2. In the various conditions of life in this world, we are to serve Christ.

3. The service of Christ is more eminently performed in some special offices ordained for the glory of God, and the publick good. And such are the civil magistracy, and the spiritual ministry.

1. Magistrates, the highest and subordinate in the scale of government, are by designation to their office, to serve him. —

He is stiled the prince of the kings of the earth \*. Princes are commanded *to kiss the son* †, a token of the adoration and homage they owe to him.

2. Those who are consecrated to the spiritual function of teaching and governing the church, are in a peculiar manner servants of Christ, not as he is the Lord of the earth, but of heaven; considering the quality of their work, and the end of it: for it is wholly conversant about the souls of men, *to open their eyes, and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance amongst them which are sanctified by faith that is in Christ* §: and as it is expressed in other words of scripture, *to translate them from the kingdom of darkness, into the kingdom of his dear Son*, Col. i. 12.

This relation extends itself from the highest apostle to the lowest in the sacred office. — As Christ is called the *servant of God* by way of eminency, and was *anointed to preach the gospel*; so those who are dedicated to that work, are his servants in the most proper

\* Rev. i. 5.

† Psal. ii. 12.

§ Acts. xxvi. 18.

per sense, and are to follow him, the most excellent example, and highest master in that divine work. This I will more particularly insist upon, being suitable to the present occasion, and lay down some rules directing how the ministers of Christ may serve him acceptably, so as to be rewarded in the heavenly glory.

1. They must by serious study furnish themselves with divine knowledge, and substantial learning, for the discharge of all the parts of their office: to instruct the ignorant, to refute the erroneous, to reform the unholy, and to comfort the humble and disconsolate. Our Saviour compares ministers of the gospel, to a man that is *an householder, which brings forth out of his treasure, things new and old.* (Matt. xiii. 52.) It is his duty to give to the flock *meat in due season,* (Matt. xxiv. 45.) for which not only fidelity, but wisdom is requisite. It is the apostle's charge to *Timothy; give attendance to reading, to exhortation, to doctrine; meditate on these things, give thyself wholly to them, that thy profiting may appear before all,* (1 Tim. iv. 14, 15.)

B 5

2. The



2. The matter of their sermons must be the doctrine of the gospel revealed from heaven, to reduce men to their duty, and restore them to felicity.

3. The ministers of Christ, must, with most faithful diligence, attend his service. The subject and end of their work, challenges this of them, the conversion and salvation of souls.

4. The servants of Christ, must, with resolution and constancy, despise the allurements and the terrors of the world, in performing the duties of their office. The apostle declares his fixed mind, *I count not my life dear to me, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God,* (Acts xx. 24.)

5. They must with a prudent temperament of zeal and meekness, insinuate and open a passage for sanctifying and saving doctrine in the hearts of men.

6. A minister of the gospel must join an holy life with sound doctrine, according to our Saviour's description of him : *He that shall do and teach my commands, shall be great in the kingdom of heaven,* (Matt. v. 19.)

7. Humble

7. Humble, fervent, and continual prayer to the Father of mercies, and Father of spirits, that he would bless the outward ministry, is requisite to make it effectual. The conversion of man is not wrought by man, but by the energy of the holy spirit. God instructs us what he does in the more secret operations of grace, by what he does in the more visible operations of nature. This is expressed by the apostle; *Paul PLANTS, and Apollos WATERS, but God gives the increase* \*.

Lastly. To sum up all in one general consideration; he serves Christ that employs all his abilities, and uses all opportunities in the circle of his calling, as was before spoken, for the honour of our Saviour.

II. Upon what accounts our service is due to Christ.

1. We are his servants by nature, he has an original and unalienable right to us as our Creator.

2. We are his servants not only upon the general title of creation, but in a more peculiar manner by redemption — *The Lord laid on him the iniquities of us all* †. He gave his

\* 1 Cor. iii. 7.

† Isa. liii. 6.

his life a ransom for us : from hence a new right springs of his dominion over us ; as the apostle invincibly argues, *ye are not your own, for ye are bought with a price, therefore glorify God in your body and your spirit, which are Gods* \*. The naked representing of this to the serious mind, must awaken a dear sense of our obligations to our Saviour : but if we solemnly and deliberately contemplate this amazing benefit, out of what rock is the heart framed, that is not softned and melted in love and obedience to our blessed Redeemer. To heighten the sense of our obligation. Consider,

1. A more excellent goodness is visible in redeeming man, than in creating the angels, upon the account of the distance of the terms, and the difficulty of the way to effect it.

2. By the way of our redemption, he has infinitely honoured our nature, that was so vilified by the fall.

3. By giving himself for us, he has not only freed us from the wrath of God, but restored us to his dearest favour.

4. We

\* 1 Cor. vi. 20.

4. We are his servants by his deliverance of us from our spiritual enemies, Satan, sin and death.

Lastly, We are the servants of Christ by solemn covenant, and the most sacred engagement.

III. The final reward of Christ's servants ; consider,

1. The order of the reward.

2. The excellency of it.

1. The *order*, in giving it after the service of Christ faithfully and constantly performed.—This is the tenor of the promise ; *to him that overcometh will I grant to sit with me in my throne ; even as I also overcame, and am sat down with my father in his throne* (Rev. iii. 21.) The order in dispensing the blessed reward, does not in the least eclipse the honour of God's grace, or afford the least shadow of presuming upon any merit in our best services. *The wages of sin is death*, it is the just desert of it ; *but the gift of God is eternal life in Jesus Christ our Lord* : Rom. vi. 23.

2. The excellency of the reward. — *He that serves me, him will my father honour*. Such is the wisdom and equity of God in his  
his



his moral government, that he has by a graceful order annexed honour as the reward to virtue. The general rule is, *those that honour me I will honour; and those that despise me, shall be lightly esteemed*, (1 Sam. ii. 30.) — This reward is given in the next world. Here the servants of Christ are sometimes darkened. — They are the objects of scorn. — St. *Paul* who was an incarnate *Seraphim*, — yet was, as he declares, vilified as the off-scouring of the world; 1 Cor. iv. 13.

1. The scripture reveals, that the souls of just men, first come to the perfection of glory. — Immediately upon the dissolution of the saints, God sends a guard of angels, his most noble creatures, to convoy their souls.

2. At the last day, their bodies shall be raised and refined to a spiritual excellency, and transformed into the likeness of Christ's glorious body. — Add, after the last act of his regal office, our Saviour will lead them into the kingdom of his glory, to reign with him for ever and ever. Who is able to unfold this excellent glory?

To

To sum up all, the honour of the servants of Christ is eternal: they will shine like the stars that never faint in their watches, and influences, with a durable glory. But the glory of this world, like a blaze in straw, presently vanishes; not one ray of secular glory shall enlighten the highest monarchs, in the shady valley of death, nor in the regions of darkness beyond it.

Application and character.

1. To direct our ambitious desires and endeavours to seek heavenly honour — let the desire of glory be consecrated, let our aspirings be transported to a new and heavenly object, to the incorruptible crown.

2. Let us be effectually excited to choose Christ for our Master, and devote ourselves to his service for ever. Our resolution and consent to serve him, that it may be acceptable, must be (1.) *Deliberate* from the conviction and sense of our duty and interest. (2.) *Entire*, without exception against any of his laws, or his providential will, and any reservation for our lusts and appetites. (3.) Our service of Christ must be upon firm principles, and permanent reasons to our lives end. Sometimes there are desires  
and

and resolutions kindled in the breast, and the carnal passions blow so violently as to quench them. — To conclude the argument, let us be persuaded to dedicate ourselves wholly to the service of Christ, and to live according to our dedication. — It is the most sweet and easy service. — His service is most profitable. — *The end everlasting life.*

— I shall now address myself to the *present occasion*, which is to pay our last solemn respects to the memory of the Reverend Dr. *Thomas Jacomb*: who was so universally known, esteemed and beloved in this city, that his name is a noble and lasting elogy. I shall not give an account of the time he spent in *Cambridge*, were he was fellow of *Trinity College*, and worthily esteemed in that flourishing society: but confine my discourse to his ministry in *London*. Here the divine providence disposed him into the family of a right honourable person, to whom he was deservedly very acceptable, and whose real and most noble favours conferred upon him, were only to be equalled by his grateful and high respects,  
and

and his constant care to promote serious religion in her family.

He was a servant of Christ in the most peculiar and sacred relation: and he was true to his title, both in his doctrine and in his life. He was an excellent preacher of the gospel, and had an happy art of conveying saving truths into the minds and hearts of men.

He did not entertain his hearers with curiosities, but with spiritual food: he dispensed the bread of life, whose vital sweetness, and nourishing virtue, is both productive and preservative of the life of souls. He preached *Christ crucified, our only wisdom and righteousness, sanctification and redemption.* His great design was to convince sinners of their absolute want of Christ, that with flaming affections they might come to him, and *from his fulness receive divine grace.* This is to water the tree at the root, whereby it becomes flourishing and fruitful; whereas the laying down of moral rules for the exercise of virtue, and subduing vicious affections, without directing men to derive spiritual strength by prayer, and in the use of divine ordinances, from the Mediator,  
the



the fountain of all grace, and without representing his love as the most powerful motive and obligation to obedience, is but pure philosophy, and the highest effect of it is but unregenerate morality. In short, his sermons were clear, and solid, and affectionate. He dipped his words in his soul, in warm affections, and breathed an holy fire into the breasts of his hearers : of this many serious and judicious persons can give testimony who so long attended upon his ministry with delight and profit.

His constant diligence in the service of Christ, was becoming his zeal for the glory of his Master, and his love to the souls of men. He preached thrice a week whilst he had opportunity and strength. He esteemed his labour in his sacred office, both his highest honour and pleasure.

At the first appearance of an ulcer in his mouth, which he was told to be cancerous, he was observed to be not much concerned about it, than as it was likely to hinder his preaching, that was his delightful work : and when he enjoyed ease, and after wasting sickness, was restored to some degrees of strength, he joyfully returned to his duty.

Nay,

Nay, when his pains were tolerable, preaching was his best anodyne, when others failed: and after his preaching, the reflection upon the divine goodness that enabled him for the discharge of the service, was a great relief of his pains.

His life was suitable to his holy profession. His sermons were printed in a fair and lively character in his conversation. He was an example to believers, in word, in *conversation, in charity, in spirit, in faith, in purity*: 1 Tim. iv. 12.

He was of a stayed mind, and temperate passions, and moderate in counsels. In the managing of affairs of concernment, he was not vehement and confident, not imposing and over-bearing, but was receptive of advice, and yielding to reason.

His compassionate charity and beneficence was very conspicuous amongst his other graces. His heart was given to God, and his relieving beneficent hand to the living images of God, whose pressing wants he resented with tender affections, and was very instrumental for their supplies.

And as his life so his death adorned the gospel, which was so exemplary to others,  
and

and so gracious and comfortable to himself. The words of men leaving the world, make usually the deepest impressions, being spoken most feelingly, and with least affectation. Death reveals the secret of mens hearts; and the testimony that dying saints give, how gracious a master they have served, how sweet his service has been to their souls, has a mighty influence upon those about them. Now the deportment and expressions of this servant of Christ, in his long languishing condition, were so holy and heavenly, that though his life had been very useful, yet he more glorified God dying than living.

When he was summoned by painful sickness, his first work was to yield himself with resigned submission to the will of God. When a dear friend of his first visited him, he said, "*I am in the use of means, but I think my appointed time is come, that I must die: if my life might be serviceable to convert or build up one soul, I should be content to live, but if God hath no work for me to do, here I am, let him do with me as he pleaseth: but to be with Christ is best of all.*" Another time he told the same person, "*That now it was*  
*visible*

*visible it was a determined case : God would not bear the prayer to bless the means of his recovery, therefore desired his friend to be willing to resign him to God, saying, It will not be long before we meet in heaven, never to part more, and there we shall be perfectly happy, there neither your doubts and fears, nor my pains and sorrows, shall follow us, nor our sins, which is best of all."* After a long continuance in his languishing condition, without any sensible alteration, being asked how he did, he replied, " I lie here, but get no ground for heaven or earth : " upon which one said, yes, in your preparations for heaven, " O yes, said he, *there I sensibly get ground, I bless God !* "

An humble submission to the divine pleasure, was the habitual frame of his soul : like a dye that thrown high or low, always falls upon its square : thus whether hope of his recovery were raised or sunk, he was content in every dispensation of providence.

His patience under sharp and continuing pains was admirable. *The most difficult part of a christian's duty, the sublimest degree of holiness upon earth, is to bear tormenting pains with a meek and quiet spirit. Then faith*  
is



*is made perfect in works*: and this was eminently verified in his long trial. His pains were very severe, proceeding from a *cancerous* humour, that spread itself in his joints, and preyed upon the tenderest membranes, the most sensible parts; yet his patience was invincible. How many restless nights did he pass through, without the least murmuring, or reluctance of spirit.

He patiently suffered very grievous things *through Christ that strengthened him*; and in his most afflicted condition was thankful.

But what disease or death could disturb the blessed composure of his soul, which *was kept by the peace of God that passes all understanding*. Such was the divine mercy, he had no anxieties about his future state, but a comfortable assurance of the favour of God, and his title to the eternal inheritance.

He had a substantial double joy, in the reflection upon his life spent in the faithful service of Christ, and the prospect of a blessed eternity ready to receive him. This made him long to be above. He said with some regret, *Death flies from me, I make no haste to my father's house*. But the wise and  
gracious

gracious God, *having tried his faithful servant, gave him the crown of life, which he hath promised to those that love him* \*. His body, that poor relick of frailty, is committed in trust to the grave, his soul sees the *face of God in righteousness, and is satisfied with his likeness* †.

The hope of this should allay the sorrows of his dearest friends. When the persons we love, and have lived with, are to be absent a few months, it is grievous; but at the last lamenting separation, all the springs of our tender affections are opened, and sorrows are ready to overwhelm us. But the stedfast belief of the divine world, and that our friends are safely arrived thither, is able to support our fainting spirits under all our sorrows. The truth is, we have reason to lay to heart the displeasure of God, and our own loss, when his faithful ministers are taken away. When the holy lights of heaven are eclipsed, it portends sad things: when the saints are removed from earth to heaven, their souls freed from the interposition of their dark bodies, they truly live, but we that remain, die, being deprived of their

\* James i. 12.

† Psal. xvii. 15.

their holy lives, their examples, that are a preservative from the contagion of the world. A due sense of God's afflicting providence, is becoming us: but always allayed with hope of our being reunited with our dearest friends for ever, in the better world. O that our serious preparations, our lively hopes, and the presence of the great Comforter in our souls, may encourage us most willingly to leave this lower world, so full of temptations and trouble, to ascend into the world above, where perfect peace, full joy, and the most excellent glory, are in conjunction for ever.


- ' And is there a last day? And must there come
- ' A sure, a fix'd, inexorable doom?——
- ' — Religion! Oh thou cherub, heavenly bright!
- ' Oh joys unmix'd, and fathomless delight!
- ' Thou, thou art all! ——
- ' Hear, O ye just, attend ye virtuous few!
- ' And the bright paths of piety pursue.'

*Dr. Young's Poem on the last day, B. I.*





Memoirs of the LIFE and CHA-  
 RACTER of the Reverend Mr.  
 RICHARD BAXTER\*.


 HIS funeral sermon was preached  
 by Dr. *Bates*, and dedicated as  
 follows.

To the right worshipful, and  
 his much honoured friend, Sir *Henry Ash-*  
*hurst*, Baronet.

SIR,

Your noble and constant kindness to Mr.  
*Baxter*, living, and your honourable respect  
 to him dead, have induced me to inscribe  
 the following memorial of him to your  
 name. He was most worthy of your high-  
 est esteem and love, for the first impressions  
 of heaven upon your soul, were in reading  
 his unvalued book of the *Saints everlasting*

\* Dr. *Bates's* works, p. 800.



*rest.* This kindled a mutual affection in your breasts: his love was directing, counselling, and exciting you to secure your future happiness: your love was observant, grateful, and beneficent to him: The sincerity and generosity of your friendship, was very evident, in your appearing and standing by him, when he was so roughly and unrighteously handled, by one who was the dishonour of this age's law; whose deportment in a high place of judicature, was so contrary to wisdom, and humanity, and justice, that there need no foul words to make his name odious. Of this and your other favours Mr. *Baxter* retained a dear and lasting sense; and in his dying hours declared, that you had been the best friend he ever had. He has *finished his course, and received his crown*: His name will shine longer than his enemies shall bark.

I cannot omit the mentioning, that Mr. *Boyle* and Mr. *Baxter*, those incomparable persons in their several studies, and dear friends, died within a short space of one another. Mr. *Boyle* was engaged in the contemplation of the design and architecture of the visible world, and made rare discoveries  
in

in the system of nature : not for curiosity and barren speculation, but to admire and adore the perfections of the Deity in the variety, order, beauty, and marvellous artifice of the creatures that compose this great universe. Mr. *Baxter* was conversant in the invisible world : his mind was constantly applied to understand the harmonious agreement of the divine attributes, in the oeconomy of our salvation, and to restore men to the image and favour of God. They are now admitted into the enlightened and purified society above : where the immense volumes of the divine wisdom are laid open, and by one glance of an eye, they discover more perfectly the glorious and wonderful works of God in heaven and earth, than the most diligent inquirers can do here, in a thousand years study, though they had the sagacity of *Solomon*. By the light of glory, *they see the face of God, and are satisfied with his likeness for ever.*

It is a high honour to you, that Mr. *Boyle* and Mr. *Baxter* should by their last will nominate you amongst their executors. It was the saying of a wise *Roman*, *Malo divi Augusti judicium, quam beneficium* : I had

rather have the esteem of the Emperour *Augustus* than his gifts: for he was an understanding prince, and his esteem was very honourable to a person. That two who so excelled in wisdom and goodness, should commit to your trust, the disposal of their estates for the uses of piety and charity, is a more noble testimony of their esteem of your prudence and inviolable integrity, than if they had bequeathed to you rich legacies.

It is a satisfaction to me, that I have complied with Mr. *Baxter's* desire in preaching his funeral sermon, and with your's in publishing. I shall unfeignedly recommend yourself, your excellent lady, and virtuous children, to the divine mercies, and remain with great respect,

SIR,

Your humble and faithful servant,

*William Bates.*

We

We begin with the abstract of the sermon, from,

Luke xxiii. 46.

*And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.*

The words are the prayer of our blessed Saviour, in the extremity of his passion. His unrighteous and implacable enemies, had nailed his body to the cross, but they had no power over his spirit, that was ready to take its flight to the sanctuary of life and immortality. This dying prayer of Christ is a pattern for sincere christians: he has invested them with the relation of the children of God, and authorises them by his example, to commend their departing spirits to his powerful love. The observation is this.

*It is the privilege of dying saints, to commend their departing spirits into the hands of their heavenly father.*

I. Consider the foundation of this privilege.

II. Shew what a blessed privilege this is.

III. Apply it.



I. The foundation of this privilege is to be considered. This is built upon two things.

1. The relation of God to the saints.

2. His perfections joined with that relation.

1. The relation of God to the saints. The title of father is upon several accounts attributed to God.

(1.) He is a father by creation: *O Lord thou art our father: we are the clay, thou art the potter, we all are the work of thy hand: Isa. lxiv. 8.*

(2.) Upon the account of external calling and profession, there is an intercurrent relation of father and sons, between God and his people. Thus the posterity of *Setb* are called the *sons of God* \*: and the entire nation of the *Jews* are so stiled; *When Israel was young, I called my son out of Egypt* †. And all that have received baptism, the seal of the holy covenant, and profess christianity, in this general sense may be called the children of God. But it is not the outward dedication that entitles men to a saving interest

\* Gen. vi. 2.

† Hosea xi. 1.

terest in God, unless they live according to that dedication.

(3.) God is our father upon a more excellent account, by renovation and adoption. The natural man is what St. *Paul* saith of the voluptuous widow, *dead while he lives* \*. There is [not] only a cessation of spiritual acts, but an utter incapacity to perform them: he cannot obey God. Now the renewing of man is called a regeneration. Our Saviour tells *Nicodemus*, *Verily, verily, I say unto you, unless a man be born again, he cannot enter into the kingdom of heaven*, (John iii. 3.) The reason of the expression is, because there is a new nature, spiritual, holy and heavenly communicated, different from the carnal, polluted and earthly nature, derived from the first *Adam*. And as the relation of a father results from the communicating a vital active principle to another, in that kind of life like his own, so God by making us partakers of a *divine nature*, of *his life* and *image*, is stiled our Father: *Of his own will begat he us with the word of truth* †. And we are said, *to be born again, not of corruptible seed, but incorruptible, by the word of* God,

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\* 1 Tim. v. 6.

† James i. 18.

*God, which liveth and abideth for ever §. By the divine influence, the word of God implants in them such qualities and dispositions whereby they resemble God, are holy, &c. They are godly, as they are like him in their minds, affections, and actions. And to such God has the heart and eye of a father, to regard and relieve them in all their exigencies. Like as a father pities his children, so the Lord pities them that serve [that fear] him\*.*

(4.) We are also children of God by *adoption*. This heavenly privilege is obtained for us by the meritorious sufferings of Christ, and is founded in our union with him. *God sent his Son, that he might redeem them that were under the law, that they might receive the adoption of sons †.* For his sake we are not only pardoned, but preferred to this heavenly dignity.

Our adoption is founded in our union with Christ. A member of Christ, and a son of God, are the same. It is therefore said, *As many as received him, to them gave he power, or privilege, to become the sons of God, even to them that believe in his name ‡.*  
*And*

§ 1 Pet. i. 23.

† Gal. iv. 4, 5.

\* Psalm ciii. 13.

‡ John i. 12.

*And ye are all the sons of God, by faith in Jesus Christ \*.*

It is fit to observe the excellence of the evangelical adoption above the civil adoption among men :

(1.) Adoption is a legal act in imitation of nature, for the comfort of those who are without children. But God had a Son, the heir of his love and glory. His adopting love is heightened by considering our meanness and vileness : we are but a little breathing dust, worthless rebels. The apostle cries out in a rapture of admiration and joy, *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,* 1 John iii. 1.

2. Civil adoption conveys no praise-worthy qualities into the person that is adopted. — But all the adopted sons of God are divinely renewed ; they are purified from defiling and debasing lusts, and are adorned with all the graces of the spirit, that God is *not ashamed to be called their God, nor Christ ashamed to call them brethren,* Heb. ii. 11. Now from this special relation and interest of God in the saints, there is a sure founda-



tion of their trust in his mercy. *David* addresses himself to God for his preservation from imminent danger, *I am thine, save me* † : as if his miscarrying would be a loss to God, who had so dear a propriety in him.

2. The second thing that encourages the praying faith of the saints, when they leave the world, to commend their souls to him, viz. His perfections joined with his relation : his *love* inclines, his *truth* engages, and his *power* enables him to bring them safely to heaven.

1. His *love*. This is the brightest ray of the Deity, the first and clearest notion we have of God.

It is observable how the love of God to them [the godly] expresses itself in all the notions of propriety and preciousness, to make it more sensible to us. They are stiled his *treasure*, his *jewels*, the most precious part of his treasure, the jewels of his *crown*, that are the richest jewels. Now *will he throw away his treasure, or suffer the cruel enemy to rob him of his jewels?* Will he not take them into his safe custody ?

† Psal. cxix. 94.

dy? It is to be observed, that the esteem and affection of God, principally respects the souls of his children.

Moreover, the condition of departing spirits affords another argument of reliance upon his love; for they leave this visible world with all their supports and comforts; they are stripped of all sensible securities: and will he leave them fatherless in such a forlorn and desolate state? His love is expressed by *mercy*, compassion, pity, melting affections, that are most easily moved when the beloved object is in distress. Our Saviour propounds an argument for dependence upon the delivering love of God, from the exigence of his people; *Shall not God deliver his own elect*, the designation of love, *who cry day and night to him* \*? He will do it speedily. Love is never more ardent than in times of distress. Therefore when his dying children are deprived of all their hopes and dependance upon creatures, and fly to him for protection and relief, will he not hear their mournful requests, and grant their fainting desires? — Will the love of an heavenly father suffer their naked souls

to

\* Luke xviii. 7, 8.

to wander in the vast regions of *the other world, seeking rest and finding none?* Certainly he will bring them into his reviving presence.

Besides, we may argue from what his love has done for his children, to what he will do: he has given his son and spirit to them, the surest signs of his love, if we consider the invaluable excellence of the gifts, and the design of the giver.

The Son of God is the most excellent gift of his love, as undeserved as he was undesired: and from hence the apostle argues, *He that spared not his own son, but gave him up for us all, how shall he not with him also, freely give us all things* \*.

And as the gift of the son, so the most precious gift of the spirit to God's children to make them holy and heavenly, is the most certain sign of his love to them. — The spirit is stiled the earnest of the inheritance. His dwelling in the saints by his sanctifying and comforting operations is an earnest of their dwelling with God, in his sanctuary above.

I have

\* Rom. viii. 32.

I have more particularly considered the fatherly love of God, what a strong security it affords to his children, that he will never leave them, in that no point requires and deserves more confirmation, and weight of argument to press it down into our distrustful hearts.

2. The divine *truth* affords a strong security to the children of God, to commend their souls to him at last. Truth is an attribute as essential and dear to God as any of his perfections. — Thus he declares to his chosen people, *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments* \*. The attribute that is set next to the Deity, as most sacred, is the *faithful God*; and that further expressed, *keeping covenant and mercy*; for he delights in fulfilling promises, as in the freest acts of mercy.

Now the promises, the declarations of God's love, without which we cannot have solid and sustaining hope in death, assure us of God's receiving the separate spirits of his children. — The apostle speaks with full assurance,

\* Deut. vii. 9.



assurance, *We know that if our earthly house of this tabernacle be dissolved, we have a building of God, eternal in the heavens. And, we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord* †.

Besides, the promise of a reward to the obedient children of God, is secured not only by his fidelity, but the declared equity of his proceedings in the final judgment. It is a regality invested in the crown of heaven, to dispense rewards: *Whoever comes to God must believe that he is, and that he is a rewarder of them that diligently seek him* §. His being and rewarding bounty are the foundations of religion.

3. The divine *power*, in conjunction with love and truth, is the foundation of our secure dependance upon God in our last hours. This consideration is absolutely necessary for our sure trust: for love without power is ineffectual, and power without love of no comfortable advantage to us. The apostle gives this reason of his chearful and courageous sufferings in the service of God, *For I know in whom I have believed, and am persuaded*

† 2 Cor. v. 1, 8.

§ Heb. xi. 6.

*suaded he is able to keep what I have committed to him against that Day †.*

II. The blessedness of this privilege is to be unfolded. This will appear by considering,

*First*, What is the *depositum*, the thing that is intrusted in God's hands.

*Secondly*, What is implied in his receiving of it.

In answer to the first ; it is the *soul*, the more excellent and immortal part of man, that is committed to God's keeping.

1. It is our more excellent part, in its nature and capacity. Man is a compounded creature, of a body and a soul.

In its capacity it incomparably excels the body ; for the body lives and moves in the low region of the senses, that are common with the worms of the earth ; but the soul in its understanding and desires, is capable of communion with the blessed God of grace and glory. From hence it is that the whole world cannot make one man happy ; for the ingredients of true and compleat happiness are the perfection and satisfaction of the soul. The apostle tells us, *the less is blessed*  
of

*of the greater.* Can the world bring perfection to man, that is so incomparably short of his perfection? Our Saviour assures us, *the gain of the whole world cannot recompence the loss of our soul* §.

I shall add further; what clearer evidence can we have of the worth of the soul, than from God's esteem, the Creator of it? Now when God foresaw the revolture of our first parents, that brought him under a double death in one sentence, temporal and eternal, and that all mankind was desperately lost in him, then his compassionate counsels were concerning his recovery. His love and wisdom accorded to contrive the means to accomplish our redemption, by the death of his incarnate Son: *we are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb, without spot and blemish* †. Of what value is a soul in God's account? We may say for the honour of our Redeemer and our own, that which the angels cannot, we were so valued by God himself, that his Son became man, and died on the cross for the salvation of our souls. — Another evidence  
and

§ Matt. xvi. 26, 27.

† 1. Pet. i. 18, 19.

and effect of God's valuation of our souls [is] the eternal weight of glory which exceeds all the thoughts of our minds, and desires of our hearts. What are all the kingdoms and pleasures of the world, in comparison of that blessedness God has prepared *for those who love him?*

2. The soul is our immortal part. — The soul is a spirit by nature, and immortal by its inherent property. Its spiritual operations performed without the ministry of the senses (the eye of the mind contemplates its objects, when the eyes of the body are closed) demonstrates its spiritual nature. But of this we have the clearest assurance in scripture. — The soul enters into happiness or misery, equally eternal.

Secondly, I shall consider more particularly, what is contained in this blessed privilege, the reception of the soul into God's hands :

1. Entire safety.
2. Heavenly felicity.
3. It is a pledge of the reviving of the body, and its reunion with the soul in the state of glory.

1. Entire



I. Entire safety. After death the separate soul of a true believer, immediately passes through the airy and ethereal region, to the highest heaven, the temple of God, the native seat and element of blessed spirits. The air is possessed by satan, with his confederate army, who are rebels to God, and enemies to the souls of men : he is stiled *the prince of the power of the air*\*.

— The Lord Christ our head and leader, having vanquished in his last battle on the cross, principalities and powers, made his triumphant ascension to glory : thus his members having overcome their spiritual enemies, shall by the same almighty power, be carried through the dominions of satan, in the sight of *their enemies* (tormented with the remembrance of their lost happiness, and envy that human souls should partake of it) to the place of God's glorious residence.

I shall observe also, that as the Lord is a God of power, so he is a God of order, and uses subordinate means for the accomplishment of his will. Our Saviour has revealed,  
that

\* Ephes. ii. 2.

that the angels transport the separate souls of the righteous to heaven †.

2. Heavenly felicity. The receiving of holy souls into God's hands, is introductive into his presence, which is both a sanctuary to secure us from all evil, and a storehouse to furnish us with all good. *The Lord God is a sun and shield*: he is to intellectual beings, what the sun is to sensitive, communicates light, and life, and joy to them: *In his presence is fulness of joy, at his right hand are rivers of pleasure for evermore ‡*. — A taste of the divine goodness here, causes a disrelish of all the carnal sweets, the dreggy delights, which natural men so greedily desire. And if the faint dawn be reviving, — what is the brightness of the full day?

3. The reception of the soul into heaven, is a certain pledge of the resurrection of the body, and its reunion with the soul in the state of glory. The covenant of God was made with the entire persons of believers. If we consider that the divine law binds the outward man, as well as the inward, and that during the time of our work and trial here, our service and sufferings for the glory of

† Luke xvi. 22.

‡ Psal. xvi. 11.

of God, are from the concurrence of the soul and body; it will appear that the promise of the reward belongs to both, and that the receiving of the soul into heaven, is an earnest of our full redemption, even that of the body.

*The application, and character.*

1. This may inform us of the contrary states into which dying persons immediately pass: the children of God resign their spirits to the hands of their gracious heavenly father, but rebels and strangers to God, fall *into the hands* of a revenging judge. Could we see the attending spirits that surround sick persons in their last hours, what a wonderful impression would it make upon us? A guard of glorious angels convey the departed saints to the bosom of God's love, and the kingdom of his glory. But when the wicked die, a legion of furies seize upon their expected prey; and hurry them to the infernal prison, from whence there is no redemption.

How many rebels and open enemies to God are in the pale of the christian church! They will loudly repeat, *Our Father which art in heaven*, notwithstanding the impudent  
and

and palpable atheism of their lives. — Our Saviour's prohibition is peremptory, *I say unto you swear not at all*; (Matt. v. 34.) but how many make no more conscience of swearing, than they do of speaking.

2. Let us seriously consider whether we are of this spiritual progeny, the children of God; not only in title, [name] but in reality. The inquiry is of infinite moment; for all the promises and privileges of the gospel, are annexed to this sonship. — This enquiry is very useful to calm and quiet the troubled saints, and to awaken unregenerate persons out of their confident dream of their good state. — I shall make the enquiry concerning the grace of faith, and of love, which are the vital bands of our union with Christ, the principal fruits of the sanctifying spirit, and the symptoms of salvation.

(1.) The grace of *faith* is expressed in scripture, by *receiving of Christ*; this answers to God's offer of him to our acceptance in the gospel. It receives him entirely in his person and natures, as the incarnate Son of God: and in his office, as a *Prince and Saviour, to give repentance, and remission of sins*, (Acts v. 31.) This receiving Christ, implies



plies an act of the understanding, and the will; the understanding assents to the truth of the divine revelation, that Christ crucified is an all-sufficient Saviour; and the will closes with the terms of it, *that he will save to the uttermost all that obey him.*—Hence reliance upon him, and sincere resolution to obey him, are necessarily included in saving faith.

(2.) From the spiritual relation between God and believers, there naturally and necessarily results a sincere, dutiful, child-like love to him, correspondent to his beneficent and fatherly love to them: this, God indispensably requires, and especially delights in: *Thou lovest truth in the inward parts:* Psal. li. 6. Filial obedience is inseparable from filial love in its reality: *For this is the love of God, that we keep his commandments;* 1 John v. 3. Our Saviour distinguishes between sincere lovers of him, and pretended, that they who love him, *keep his commandments;* but they who love him not, *keep not his commandments;* John xiv. 21, 23, 24:

The obedience that springs from love to God, is uniform, respects all his commands — is free and voluntary from inclination, as well as duty. — From filial love proceeds  
godly

godly sorrow ; if at any time, by carelessness and surprize, or an over-powerful temptation, his children do what is offensive and odious in his sight. — From filial love proceeds a zeal for his glory — a sincere fervent love to all the saints — it inclines and encourages all sincere christians to resign themselves even in their most afflicted condition, to the wisdom and will of God — it is productive as of lively hopes, so of ardent desires to be with him.

3. Let us be persuaded to prepare for the reception of our souls in the next world. The present life is a passage to eternity, and it is so short and fading, so uncertain and hazardous, that it is our principal wisdom, without delay, to secure our souls in the future state : *John ix. 4.*

Lastly, Let the children of God be encouraged with peace and joy, to commend their souls to him. Let rebellious sinners tremble with deadly fear upon the brink of eternity ; but let the saints, with a lively hope, enter into the divine world.

If men possess their treasure with joy and jealousy, and guard it with vigilant care, will not God preserve his dearest treasure,  
the

the souls of his children committed to his trust?

Can love forsake, can truth deceive, can almighty power fail? Will a father, an heavenly father, be without bowels to his own offspring? — O that these powerful comforts may encourage dying christians, to commend their souls with ardency and assurance to God, their father and felicity!

— I have now finished my discourse upon the text, and shall apply myself to speak of the other subject, the reverend Mr. *Richard Baxter*, that excellent instrument of divine grace, to recover and restore so many revolted souls to God, out of the empire of his enemy: or in the apostle's language, *To translate them from the kingdom of darkness, into the kingdom of God's dear Son* §. I am sensible, that in speaking of him, I shall be under a double disadvantage: for those who perfectly knew him, will be apt to think my account of him to be short and defective, an imperfect shadow of his resplendent virtues: others who were unacquainted with his extraordinary worth, will from ignorance or envy, be inclined to think

think his just praises to be undue and excessive. Indeed, if love could make me eloquent, I should use all the most lively and graceful colours of language to adorn his memory : but this consideration relieves me in the consciousness of my disability, that a plain narrative of what Mr. *Baxter* was, and did, will be a most noble elegy : and that his substantial piety no more needs artificial oratory to set it off, than refined gold wants paint to add lustre and value to it.

I shall not speak of his parentage, and his first years \* : but I must not omit a testimony

\* He was born *November 12, 1615.* at a village near *Shrewsbury* in *Shropshire* : his father *Richard Baxter*, was a man that had the competent estate of a freeholder, free from the temptations of poverty and riches. Till ten years of age he lived from his parents with his grandfather. He had very indifferent schoolmasters in his childhood. About fourteen years of age, such religious impressions were made upon him, on his reading *Parsons* on resolution, &c. as were never erased. He was afterwards kept a long time with the calls of approaching death at one ear, and the questionings of a doubtful conscience on the other ; and carefully read over all the practical treatises in divinity which he could meet with, in order to his direction and satisfaction. He entered upon the ministerial work, being examined and ordain-



mony I received concerning his early piety. His father said with tears of joy to a friend, my son *Richard* I hope was sanctified from the womb: For when he was a little boy in coats, if he heard other children in play speak profane words, he would reprove them to the wonder of those that heard him.

He had not the advantage of academical education: but by the divine blessing, upon his rare dexterity and diligence, his sacred knowledge was in that degree of eminence, as few in the university ever arrived to. Not long after his entrance into the ministry, the civil war began, and the times rained blood  
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ed by the bishop of *Worcester*, about the age of twenty four, and preached at *Dudley* to a numerous audience; from whence he removed to *Bridgnorth*. He was chosen after this to *Kidderminster*. He spent two years in that town, before the civil wars broke out, and about fourteen years after: all that time he never took possession of the vicarage house, though authorized by an order of parliament, but the old vicar lived there without molestation. Here he had 600 communicants, and few families in the town but submitted to his private catechizing, and personal conference. — When *Oliver Cromwell* was made *protector*, he could not comply with his measures. *Baxter's life. Calamy's continuation*, p. 897. &c.

so long, till the languishing state of the kingdom, was almost desperate and incurable. How far he was concerned as a chaplain in the parliament's army, he has published an account, and the reasons of it.

After the war, he was fixed at *Kidderminster*. There his ministry, by the divine influence, was of admirable efficacy. The harvest answered the seed that was sowed. Before his coming, the place was like a piece of dry and barren earth, only ignorance and profaneness, as natives of the soil, were rife among them; but by the blessing of heaven upon his labour and cultivating, the face of paradise appeared there in all the fruits of righteousness. Many were translated from the state of polluted nature, to the state of grace; and many were advanced to higher degrees of holiness. The bad were changed to good, and the good to better. Conversion is the excellent work of divine grace. The efficacy of the means is from the supreme mover. But God usually makes those ministers successful in that blessed work, whose principal design and delight is, to glorify him in the saving of souls. This was the reigning affection of

his heart, and he was extraordinarily qualified to obtain his end.

His prayers were an effusion of the most melting expressions, and his intimate ardent affections to God; from the *abundance of the heart his lips spake*. His soul took wing for heaven, and wrapped up the souls of others with him. Never did I see or hear a holy minister address himself to God with more reverence and humility, with more respect to his glorious greatness; never with more zeal and fervency, correspondent to the infinite moment of his requests; nor with more filial affiance in the divine mercy.

In his sermons there was a rare union of arguments and motives to convince the mind, and gain the heart: all the fountains of reason and persuasion were open to his discerning eye. There was no resisting the force of his discourses, without denying reason and divine revelation. He had a marvellous felicity and copiousness in speaking. There was a noble negligence in his stile: for his great mind could not stoop to the affected eloquence of words: he despised flashy oratory: but his expressions were clear and powerful, so convincing the understanding,

derstanding, so entering into the soul, so engaging the affections, that those were as deaf as adders, who were not *charmed by so wise a charmer*. He was animated with the holy spirit, and breathed celestial fire, to inspire heart and life into dead sinners, and to melt the obdurate in their frozen tombs. Methinks I still hear him speak those powerful words : “ A wretch that is condemned to die to-morrow, cannot forget it : and yet poor sinners, that continually are uncertain to live an hour, and certain speedily to see the majesty of the Lord, to their unconceivable joy or terror, as sure as they now live upon earth, can forget these things for which they have their memory : and which one would think, should drown the matters of this world, as the report of a cannon does a whisper, or as the sun obscures the poorest glowworm. O wonderful stupidity of an unregenerate soul ! O wonderful folly and distractedness of the ungodly ! That ever men can forget, I say again, that they can forget, eternal joy, eternal woe, and the eternal God, and the place of their eternal unchangeable abode, when they stand even at the door ; and there is



but the thin vail of flesh between them and that amazing sight, *that eternal gulph, and they are daily dying and stepping in.*" [See his sermon before the house of commons, 1660. vol. iv. p. 729.]

Besides, his wonderful diligence in catechizing the particular families under his charge, was exceeding useful to plant religion in them. Personal instruction and application of divine truths, has an excellent advantage and efficacy to insinuate, and infuse religion into the minds and hearts of men, and by the conversion of parents and masters, to reform whole families that are under their immediate direction and government. While he was at *Kidderminster*, he wrote and published that accomplished model of an evangelical minister, stiled *Gildas Salvianus*, or the reformed pastor: in that book, he clears beyond all cavil, that the duty of ministers is not confined to their study and the pulpit, but that they should make use of opportunities to instruct families within their care, as it is said by the apostle, that he *had kept back nothing from his hearers that was profitable, but had taught them publickly, and from house to house* \*. The

\* Acts xx. 20, 21.

idea of a faithful minister delineated in that book, was a copy taken from the life, from his own zealous example. His unwearied industry to do good to his flock, was answered by correspondent love and thankfulness. He was an angel in their esteem. He would often speak with great complacency of their dear affections: and a little before his death, said, he believed they were more expressive of kindness to him, than the christian converts were to the apostle *Paul*, by what appears in his writings.

While he remained at *Kidderminster*, his illustrious worth was not shaded in a corner, but dispersed its beams and influence round the country. By his counsel and excitation, the ministers in *Worcestershire*, episcopal, presbyterian, and congregational, were united, that by their studies, labours, and advice, the doctrine and practice of religion, the truth and holiness of the gospel, might be preserved in all the churches committed to their charge. This association was of excellent use, the ends of church-government were obtained by it, and it was a leading example to the ministers of other counties. Mr. *Baxter* was not above his

brethren ministers, by a superior title, or any secular advantage, but by his divine endowments and separate excellencies, his extraordinary wisdom, zeal and fidelity : He was the soul of that happy society.

He continued among his beloved people, till the year 1660. then he came to *London*. A while after the king's restoration, there were many endeavours used in order to an agreement between the episcopal and presbyterian ministers. For this end several of the bishops elect, and of the ministers, were called to attend the king at *Worcester-house* : there was read to them a declaration drawn up with great wisdom and moderation, by the Lord Chancellor the Earl of *Clarendon*. I shall only observe, that in reading the several parts of the declaration, Dr. *Morley* was the principal manager of the conference among the bishops, and Mr. *Baxter* among the ministers : and one particular I cannot forget ; it was desired by the ministers, that the bishops should exercise their church power with the counsel and consent of presbyters. This limiting of authority was so displeasing, that Dr. *Cosins*, then elect of *Durham*, said, if your majesty grant this  
you

you will unbishop your bishops. Dr. *Reynolds* upon this produced the book entitled, *the portraiture of his sacred majesty in his solitude and sufferings*, and read the following passage: “Not that I am against the managing of this presidency and authority of one man by the joint counsel and consent of many presbyters: I have offered to restore that, as a fit means to avoid those errors, corruptions and partialities, which are incident to any one man: also to avoid tyranny, *which becomes no christians, least of all church-men. Besides, it will be a means to take away that burthen and odium of affairs, which may lie too heavy on one man’s shoulders, as indeed I think it did formerly on the bishops here.*” The good doctor thought, that the judgment of the king’s afflicted and enquiring father, would have been of great moment to incline him to that temperament: but the king presently replied, *all that is in that book is not gospel.* My Lord Chancellor prudently moderated in that matter, that the bishops, in weighty causes, should have the assistance of the presbyters.

Mr. *Baxter* considering the state of our affairs in that time, was well pleased with



that declaration. He was of Calvin's mind, who judiciously observes, upon our Saviour's words, *That the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend: Qui ad extirpandum quidquid displicet præpostere festinant, antevertant Christi judicium, et ereptum angelis officium sibi temere usurpant* \*. Besides, that declaration granted such a freedom to conscientious ministers, that were unsatisfied as to the old conformity, that if it had been observed, it had prevented the doleful division that succeeded afterward. But when there was a motion made in the house of commons, that the declaration might pass into an *act*, it was opposed by one of the secretary's of state, which was a sufficient indication of the king's averfness to it.

After the declaration there were many conferences at the *Savoy*, between the bishops and some doctors of their party, with Mr. *Baxter* and some other ministers for an agreement, wherein his zeal for peace was most conspicuous: but all was in vain. Of the particulars that were debated, he has given an account in print. Mr.

\* *They that make too much haste to redress at once all things that are amiss, anticipate the judgment of Christ, and rashly usurp the office of the angels.*

Mr. *Baxter* after his coming to *London*, during the time of liberty, did not neglect that which was the principal exercise of his life, the preaching the gospel, being always sensible of his duty of saving souls. He preached at St. *Dunstan's* on the Lord's-days in the afternoon. I remember one instance of his firm faith in the divine providence, and his fortitude when he was engaged in his ministry there. The church was old, and the people were apprehensive of some danger in meeting in it: and while Mr. *Baxter* was preaching, something in the steeple fell down, and the noise struck such a terror into the people, they presently, in a wild disorder, ran out of the church: their eagerness to haste away, put all into a tumult: Mr. *Baxter* without visible disturbance, sat down in the pulpit: after the hurry was over, he resumed his discourse, and said to compose their minds, *we are in the service of God to prepare ourselves, that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away, and the elements melt in fervent heat; the earth also, and the works therein shall be burnt up; 2 Pet. iii. 10, 11, 12, 13, 14.*

After

After the church of *St. Dunstan's* was pulled down in order to its rebuilding, he removed to *Black-Fryars*, and continued his preaching there to a vast concourse of hearers, till the fatal *Bartholomew*.

In the year 1661, a parliament was called, wherein was past the act of uniformity, that expelled from their public places about two thousand ministers. I will only take notice concerning the causes of that proceeding, that the old clergy from wrath and revenge, and the young gentry from their servile compliance with the court, and their distaste of serious religion, were very active to carry on and compleat that act. That this is no rash imputation upon the ruling clergy then is evident, not only from their concurrence in passing that law, for actions have a language as convincing as that of words, but from *Dr. Sheldon* then bishop of *London*, their great leader; who when the Lord Chamberlain *Manchester* told the king, while the act of uniformity was under debate, *that he was afraid the terms of it were so rigid, that many of the ministers would not comply with it*; he replied, *I am afraid they will*. This act was passed, after the king had engaged

gaged his faith and honour in his declaration from *Breda*, to preserve the liberty of conscience inviolate, which promise opened the way for his restoration; and after the royalists here had given publick assurance, that all former animosities should be buried, as rubbish under the foundation of an universal concord. Mr. Baxter who was involved with so many ministers in this calamity, and was their brightest ornament, and the best defence of their righteous, though oppressed cause; made two observations upon that act and our ejection:

The *one* was, that the ministers were turned and kept out from the publick exercise of their office in that time of their lives that was most fit to be dedicated and employed for the service and glory of God, that is between thirty and sixty years, when their intellectual and instrumental faculties were in their vigour. The *other* was, in a letter to me after the death of several bishops, who were concurrent in passing that act, and expressed no sorrow for it: his words were, *for ought I see, the bishops will own the turning of us out, at the tribunal of Christ, and thither we appeal.*

After



After the act of uniformity had taken its effect, in the ejection of so many ministers, there was sometimes a connivance at the private exercise of their ministry, sometimes publick indulgence granted, and often a severe prosecution of them, as the popish and politick interest of the court varied. When there was liberty, Mr. *Baxter* applied himself to his delightful work, to the great advantage of those who enjoyed his ministry. But the church party opposed vehemently the liberty that was granted. Indeed such was their fierceness, that if the dissenting ministers had been *as wise as serpents, and as innocent as doves*, they could not escape their deep censures. The pulpit represented them as seditiously *disaffected to the state, as obstinate schismatics, and often the name of God was not only taken in vain, but in violence*, to authorize their hard speeches, and harder actions against them. Some drops of that storm fell upon Mr. *Baxter*, who calmly submitted to their injurious dealings. I shall speak of that afterward.

In the interval, between his deprivation and his death, he wrote and published most  
of

of his books, of which I shall give some account.

His books, for their number and variety of matter in them, make a library. They contain a treasure of controversial, casuistical, positive and practical divinity. Of them I shall relate the words of one, whose exact judgment, joined with his moderation, will give a great value to his testimony; they are of the very reverend Dr. *Wilkins*, afterward bishop of *Chester*: he said, *that Mr. Baxter had cultivated every subject he handled; and if he had lived in the primitive times he had been one of the fathers of the church.* I shall add what he said with admiration of him, another time, *that it was enough for one age to produce such a person as Mr. Baxter.* Indeed he had such an amplitude in his thoughts, such vivacity of imagination, and solidity, and depth of judgment, as rarely meet together. His enquiring mind was freed from the servile dejection and bondage of an implicit faith. He adhered to the scriptures, as the perfect rule of faith, and searched whether the doctrines received and taught, were consonant to it. This is the duty of every christian, according to his capacity,

capacity, especially ministers, and the necessary means to open the mind for divine knowledge, and for the advancement of the truth. He published several books against the *papists*, with that clearness and strength, as will confound, if not convince them. He said, *he only desired armies and antiquity against the papists: armies*, because of their bloody religion so often exemplified in *England, Ireland, France*, and other countries. However they may appear on the stage, they are always the same persons in the tyring-room: their religion binds them to extirpate heretics, and often over-rules the milder inclinations of their nature: *antiquity*, because they are inveigled with a fond pretence to it; as if it were favourable to their cause: but it has been demonstrated by many learned protestants, that the argument of *antiquity* is directly against the principal doctrines of popery, as that of the *supremacy*, of *transubstantiation*, of *image-worship*, and others.

He has wrote several excellent books against the impudent atheism of this loose age. In them he establishes the fundamental principle, upon which the whole fabrick

of

of *christianity* is built; that after this short uncertain life, there is a future state of happiness or misery equally eternal, and that death is the last irrevocable step into that unchangeable state. From hence it follows, by infallible consequence, that the reasonable creature should prefer the interest of the soul before that of the body, and secure eternal life. This being laid, he proved the christian religion to be the only way of fallen man's being restored to the favour of God, and obtaining a blessed immortality. This great argument he manages with that clearness and strength, that none can refuse assent unto it, without denying the infallible principles of faith, and the evident principles of nature.

He also published some warm discourses, to apologize for the preaching of dissenting ministers, and to excite them to do their duty. He did not think that act of uniformity could disoblige them from the exercise of their office. It is true, magistrates are titular gods, by their deputation and viceroyalty, but subordinate and accountable to God above. Their laws have no binding force upon the conscience, but from his command;



command; and if contrary to his laws, are to be disobeyed. The ministers consecrated to the service of God, are under a moral perpetual obligation of preaching the saving truths of the gospel, as they have opportunity. There needs no miraculous testimony of their commission from heaven, to authorize the doing their ordinary duty.

In some points of modern controversy, he judiciously chose the middle way, and advised young divines to follow it. His reverence of the divine purity, made him very shy and jealous of any doctrine that seemed to reflect a blemish and stain upon it. He was a clear asserter of the sovereign freeness, and infallible efficacy of divine grace in the conversion of souls. In a sermon reciting the words of the covenant of grace, *I will put my fear into their hearts, and they shall not depart from me* \*; he observes the tenor of it was, *I will, and you shall*. Divine grace makes the rebellious will obedient, but does not make the will to be no will. By the illumination of the mind, the will is inclined to obedience, according to the words of our Saviour, *all that have heard, and learned of the*

\* Jer xxxii. 40.

*the Father, come unto me.* He preached that the death of Christ was certainly effectual for all the elect, to make them partakers of grace and glory; and that it was so far beneficial to all men, that they are not left in the same desperate state with the fallen angels, but are made capable of salvation by the grace of the gospel: not capable as efficients to convert themselves, but as subjects to receive saving grace. He did so honour the sincerity of God, as entirely to believe his will: he would not interpret the promises of the gospel in a less gracious sense, than God intended them: therefore if men finally perish, it is not for want of mercy in God, nor merits in Christ, but for wilful refusing salvation.

His books of practical divinity have been effectual for more numerous conversions of sinners to God, than any printed in our time: and while the church remains on earth, will be of continual efficacy to recover lost souls. There is a vigorous pulse in them that keeps the reader awake and attentive. His book of *the saints everlasting rest*, was written by him when languishing  
in

in the suspense of life and death, but has the signatures of his holy and vigorous mind. To allure our desires, he unveils the sanctuary above, and discovers the glory and joys of the blessed, in the divine presence, by a light so strong and lively, that all the glittering vanities of this world vanish in that comparison, and a sincere believer will despise them, as one of mature age does the toys and baubles of children. To excite our fear, he removes the screen, and makes the everlasting fire of hell so visible, and represents the tormenting passions of the damned in those dreadful colours, that if duly considered, would check and controul the unbridled licentious appetites of the most sensual wretches.

His *call to the unconverted* \* ; how small in bulk, but how powerful in virtue ! Truth speaks in it with that authority and efficacy, that it makes the reader lay his hand upon his heart, and find he has a soul and a conscience, though he lived before as if he

\* The eminent Mr. Eliot of New England, translated this tract into the *Indian* tongue: a young *Indian* prince was so taken with it, that he read it with tears, and died with it in his hand.

he had none. He told some friends, that six brothers were converted by reading that call ; and that every week he received letters of some converted by his books. This he spake with most humble thankfulness, that God was pleased to use him as an instrument for the salvation of souls.

He that was so solicitous for the salvation of others, was not negligent of his own ; but as regular love requires, his first care was to prepare himself for heaven. In him the virtues of the contemplative and active life were eminently united. His time was spent in communion with God, and in charity to men. He lived above the sensible world, and in solitude and silence conversed with God. The frequent and serious meditation of eternal things, was the powerful means to make his heart holy and heavenly, and from thence his conversation. His life was a practical sermon, a drawing example. There was an air of humility and sanctity in his mortified countenance ; and his deportment was becoming a stranger upon earth, and a citizen of heaven.

Though all divine graces, the *fruit of the spirit,*



*spirit*, were visible in his conversation, yet some were more eminent :

*Humility* is to other graces, as the morning-star is to the sun, that goes before it, and follows it in the evening : humility prepares us for the receiving of grace, *God gives grace to the humble* : and it follows the exercise of grace ; *not I*, says the apostle, *but the grace of God in me*. In Mr. Baxter there was a rare union of sublime knowledge, and other spiritual excellencies, with the lowest opinion of himself. He wrote to one that sent a letter to him full of expressions of honour and esteem, *you do admire one you do not know ; knowledge will cure the error. The more we know God, the more reason we see to admire him ;* but our knowledge of the creature, discovers its imperfections, and lessens our esteem. To the same person, expressing his veneration of him for his excellent gifts and graces, he replied with heat, *I have the remainders of pride in me, how dare you blow up the sparks of it ?* He desired some ministers, his chosen friends, to meet at his house, and spend a day in prayer, for his direction in a matter of moment : before the duty was begun, he

he said, *I have desired your assistance at this time, because I believe God will sooner hear your prayers than mine.* He imitated St. *Austin* both in his penitential confessions and retractations. In conjunction with humility he had great *candor for others*. He could willingly bear with persons of differing sentiments: *he would not prostitute his own judgment, nor ravish anothers.* He did not over-esteem himself, nor undervalue others. He would give liberal encomiums of many conforming divines \*. He was severe to himself, but candid in excusing the faults of others. Whereas, the busy enquirer, and censurer of the faults of others, is usually the easy neglecter of his own.

*Self-denial*, and contempt of the world, were shining graces in him. I never knew any person less indulgent to himself, and more indifferent to his temporal interest. The offer of a bishoprick was no temptation to him: for his exalted soul despised the pleasure

\* As he gave encomiums of others, he had much said to his honour by many; "Sir *Matthew Hale* spake highly of his piety and learning, before all the judges at the table at *Serjeant's Inn*, at the time when he was in prison upon the *Oxford act*." And see the testimony of others at the close of the account of his life, prefixed to his practical works in folio.

pleasure and profits which others so earnestly desire ; he valued not an empty title upon his tomb.

His *patience* was truly christian. God does often try his children by afflictions to exercise their graces, to occasion their victory, and to entitle them to a triumphant felicity.

This saint was tried by many afflictions. We are very tender of our reputation : his name was obscured under a cloud of detraction. Many slanderous darts were thrown at him. He was charged with schism and sedition. He was accused for his paraphrase on the *new testament*, as guilty of disloyal aspersions upon the government, and condemned, unheard, to a prison, where he remained for some years. But he was so far from being moved at the unrighteous prosecution, that he joyfully said to a constant friend, *what could I desire more of God, than after having served him to my power, I should now be called to suffer for him.* One who had been a fierce dissenter, was afterward rankled with an opposite heat, and very contumeliously in his writings reflected upon Mr. Baxter, who calmly endured his contempt : and when

when the same person published a learned discourse in defence of christianity, Mr. *Baxter* said, *I forgive him all for his writing that book*. Indeed he was so much the more truly honourable, as he was thought worthy of the hatred of [some] persons.

It is true, the censures and reproaches of others, whom he esteemed and loved, touched him in the tender part. But he with the great apostle, *counted it a small thing to be judged by mens day*. He was entire to his conscience, and independent upon the opinion of others \*. But his patience was more eminently tried by his continual pains and languishing. Martyrdom is a more easy way of dying, when the combat and the victory are finished at once, than to die by degrees

\* “The honourable Mr. *Boyle* declared Mr. *Baxter* to be the fittest man of the age to be a casuist, because he feared no man’s displeasure, nor hoped for any man’s preferment.”

Bishop *Burnett* in his life of Sir *Matthew Hale*, records it, that — He held great conversation with Mr. *Baxter*, who was his neighbour at *Acton*, on whom he looked as a person of great devotion and piety, and of a very subtle and quick apprehension. — *Burnett’s* Life, &c. p. 75.



degrees every day. His complaints were frequent, but whoever heard an unsubmitive word drop from his lips? He was not put out of his patience, nor out of the possession of himself. In his sharp pains he said, *I have a rational patience, and a believing patience, though sense would recoil.*

His pacifick spirit was a clear character of his being a child of God. How ardently he endeavoured to cement the breaches among us, which others widen and keep open, is publickly known. He said to a friend, *I can as willingly be a martyr for love as for any article of the creed.* It is strange to astonishment, that those who agree in the substantial and great points of the reformed religion, and are of differing sentiments only in things not so clear, nor of that moment as those wherein they consent, should still be opposite parties. Methinks, the remembrance how our divisions lately exposed us to our watchful adversary, and were almost fatal to the interest of religion, should conciliate our affections. Our common danger and common deliverance, should prepare our spirits for a sincere and firm union: When our sky was so without a glimmering horizon,

horizon, then by a new dawning of God's wonderful providence, a deliverer appeared, our gracious sovereign, who has the honour of establishing our religion at home, and gives us hopes of restoring it abroad, in places from whence it has been so unrighteously and cruelly expelled. May the union of his protestant subjects in religious things so desired by wise and good men, be accomplished by his princely counsel and authority. Integrity with charity would remove those things that have so long disunited us. I return from this digression.

Love to the souls of men, was the peculiar character of Mr. *Baxter's* spirit. In this he imitated and honoured our Saviour, who prayed, died, and lives for the salvation of souls. All his natural and supernatural endowments were subservient to this blessed end. It was his *meat and drink*, the life and joy of his life to do good to souls. His industry was almost incredible in his studies: he had a sensitive nature desirous of ease as others have, and faint faculties, yet such was the continual application of himself to his great work, as if the labour of one day had supplied strength for another, and the

*willingness of the spirit had supported the weakness of the flesh.* In his usual conversation, his serious, frequent and delightful discourse was of divine things, to enflame his friends with the love of heaven. He received with tender compassion and condescending kindness, the meanest that came to him for counsel and consolation. He gave in one year a hundred pounds to buy bibles for the poor. He has in his will disposed of all that remains of his estate, after the legacies to his kindred, for the benefit of the souls and bodies of the poor. He continued to preach so long, notwithstanding his wasted languishing body, that the last time, he almost died in the pulpit. It would have been his joy to have been *transfigured in the mount.*

Not long after his last sermon, he felt the approaches of death, and was confined to his sick bed. Death reveals the secrets of the heart, then words are spoken with most feeling and least affectation. This excellent saint was the same in his life and death: his last hours were spent in preparing others and himself to appear before God. He said to his friends that visited him, *you come hither to learn to die, I am not*  
*the*

*the only person that must go this way; I can assure you that your whole life, be it never so long, is little enough to prepare for death. Have a care of this vain deceitful world, and the lusts of the flesh: be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort.*

Never was penitent sinner more humble and debasing himself, never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest dung-hil-worm (it was his usual expression) that ever went to heaven. He admired the divine condescension to us, often saying, *Lord, what is man? What am I, vile worm to the great God?* Many times he prayed, *God be merciful to me a sinner!* and blessed God, that that was left upon record in the gospel, as an effectual prayer. He said, *God may justly condemn me for the best duty I ever did: and all my hopes are from the free mercy of God in Christ,* which he often prayed for.

After a slumber he waked and said, *I shall rest from my labour:* a minister then present said, *and your works follow you:* to whom he replied, *no works, I will leave out works, if*



*God will grant me the other.* When a friend was comforting him with the remembrance of the good many had received by his preaching and writings, he said, *I was but a pen in God's hand, and what praise is due to a pen?*

His resigned submission to the will of God in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself; *It is not fit for me to prescribe, and said, when thou wilt, what thou wilt, how thou wilt.*

Being in great anguish, he said, *O how unsearchable are his ways, and his paths past finding out! the reaches of his providence we cannot fathom: and to his friends, do not think the worse of religion for what you see me suffer.*

Being often asked by his friends, how it was with his inward man, he replied, *I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within; but it was his trouble he could not triumphantly express it, by reason of his extreme pains. He said, flesh must perish, and we must feel the perishing of it: and that*  
*though*

*though his judgment submitted, yet sense would still make him groan.*

Being asked by a person of quality, whether he had not great joy from his believing apprehensions of the invisible state, he replied, what else think you christianity serves for? He said, the consideration of the Deity in his glory and greatness, was too high for our thoughts; but the consideration of the Son of God in our nature, and of the saints in heaven whom he knew and loved, did much sweeten and familiarize heaven to him. The description of heaven in the xiith chapter to the *Hebrews* and the 22d verse, was most comfortable to him: *That he was going to the innumerable company of angels, and to the general assembly and church of the first-born, whose names are written in heaven; and to God the judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel.* That scripture, he said, deserved a thousand thousand thoughts: he said, O how comfortable is that promise, *eye has not seen, nor ear heard, neither has it entered into the heart of man to conceive*

*the things God has laid up for those who love him.*

At another time he said, *that he found great comfort and sweetness in repeating the words of the Lord's prayer, and was sorry that some good people were prejudiced against the use of it ; for there were all necessary petitions for soul and body contained in it.*

At other times he gave excellent counsel to young ministers that visited him, and earnestly prayed to God to bless their labours, and make them very successful in converting many souls to Christ. And expressed great joy in the hopes that God would do a great deal of good by them : and that they were of moderate peaceful spirits.

He did often pray that God would be merciful to this miserable distracted world : and that he would preserve his church and interest in it.

He advised his friends to beware of self-conceitedness, as a sin that was likely to ruin this nation : and said, *I have written a book against it, which I am afraid has done little good.*

Being asked whether he had altered his mind in controversial points, he said, *those that*

*that please, may know my mind in my writings: and what he had done was not for his own reputation, but the glory of God.*

I went to him with a very worthy friend, Mr. Mather, of New England, the day before he died, and speaking some comforting words to him, he replied, *I have pain, there is no arguing against sense, but I have peace, I have peace.* I told him you are now approaching to your long-desired home, he answered, *I believe, I believe.* He said to Mr. Mather, *I bless God that you have accomplished your business, the Lord prolong your life.*

He expressed a great willingness to die, and during his sickness, when the question was asked, how he did, his answer was, *almost well.* His joy was remarkable when in his own apprehensions death was nearest: and his spiritual joy at length was consummated in eternal joy.

Thus lived and died that blessed saint. I have without any artificial fiction of words, given a sincere short account of him. All our tears are below the just grief for such an invaluable loss. It is the comfort of his friends, that he enjoys a blessed reward in



heaven, and has left a precious remembrance on the earth:

Now blessed be the gracious God, that he was pleased to prolong the life of his servant, so useful and beneficial to the world, to a full age: that he has brought him slowly and safely to heaven. I shall conclude this account with mine own deliberate wish: May I live the short remainder of my life, as entirely to the glory of God as he lived; and when I shall come to the period of my life, may I die in the same blessed peace wherein he died; may I be with him in the kingdom of light and love for ever!

We may subjoin to this wish Dr. *Young's* admonition to watchfulness and diligence.

“ Have angels sinn'd? And shall not man beware?

“ How shall a son of earth decline the snare?

“ Not folded arms, and slackness of the mind,

“ Can promise for the safety of mankind:

“ None are supinely good: thro' care and pain,

“ And various arts, the steep ascent we gain.

“ This is the scene of combat, not of rest,

“ Man's is laborious happiness at best;

“ On this side death his dangers never cease,

“ His joys are joys of conquest, not of peace.”

Eph. vi. 10—19. *Poem on the Last Day, B. I.*

POST-

# POSTSCRIPT

Added by Dr. BATES.

**I** SHALL annex two passages declaratory, the one of his humility, the other of his excellent abilities. He had such an abhorrence of himself for his sins, that he said to a minister, *I can more easily believe that God will forgive me, than I can forgive myself.* The other was, being in the pulpit to preach, he found that he had forgot to put his notes into his bible: he prayed to God for his assistance, and took the first text that occurred to his view in opening the bible, and preached an excellent sermon for the matter and order of it, upon the *priesthood of Christ.* After he was come down, he enquired of a minister present, whether he had not tired him, who replied, no; but with several others declared, they were exceedingly satisfied with his discourse: he said, *it was necessary to have a body of divinity in one's head* \*.

\* To form a more adequate judgment of the life and character of Mr. Baxter, we must refer to *Reliquiæ Baxterianæ*,

*Baxteriana*, faithfully published from his own original manuscript, by the reverend Mr. *Matthew Sylvester*. The reader will find in part III. of that volume, p. 47, the high encomium Mr. *Baxter* gives of Sir *Matthew Hale* (with whom for some time he was much conversant) then Lord chief *Baron* of the *Exchequer*, whose life was written by bishop *Burnett*: we shall take occasion to give a breviat of that so exemplary a life, from the bishop's fuller account, and add to it Mr. *Baxter's* full and very honourable testimony from his intimate acquaintance with that illustrious person.





Memoirs of the LIFE and CHA-  
 RACTER of Sir MATTHEW  
 HALE, Knight, Lord Chief  
 Justice of *England* \*.

\*\*\* E was born at *Alderly* in *Gloucester-*  
 \* H \* *shire*, the first of *November*, 1609.  
 \*\*\* His grandfather was *Robert Hale*,  
 an eminent clothier in *Wotton Un-*  
*der-edge*, in that county, where he and his  
 ancestors had lived for many descents; and  
 had given lands for the use of the poor.  
 He acquired an estate of ten thousand  
 pounds, which he divided almost equally a-  
 mongst his five sons, besides portions he gave  
 his daughters. His second son was *Robert*  
*Hale*, a barrister of *Lincoln's Inn*; he married  
*Joan*, daughter of *Matthew Poyntz*, of *Al-*  
*derly*, Esq; who was descended from that  
 noble

\* Bishop *Burnett's* life of Sir *Matthew Hale*, &c.



noble family of the *Poyntz* of *Aston*: of this marriage there was no other issue but this one son of whom we are writing. His father was a man of that strictness of conscience, that he gave over the practice of the law, because he could not understand the reason of giving colour in pleadings, which as he thought, was to tell a lye, and that with some other things commonly practised, seemed to him contrary to that exactness which became a christian, so that he withdrew himself from the inns of court to live on his estate in the country. His charity to his poor neighbours was large while he lived, and when he died he left 20*l.* a year to the poor of *Wotton*, which his son confirmed to them with some addition; and with this regulation, that it should be distributed among such poor housekeepers as did not receive alms of the parish.

He was soon deprived of the happiness of his father's care and instruction, for as he lost his mother before he was three years old, so his father died before he was five; thus early was he cast on the providence of God.

Great

Great care was taken of his education by his guardian, *Anthony Kingfcot*, of *Kingfcot*, Esq; who intended him for a divine, and being inclined to the way of those called *puritans*, put him to some schools that had masters of that side. In the 17th year of his age, he was sent to *Magdalen-hall* in *Oxford*, where Mr. *Obadiab Sedgwick* was his tutor. He was an extraordinary proficient at school, and for some time at *Oxford*, but the stage-players coming thither, he was so much corrupted by seeing many plays, that he almost wholly forsook his studies. By this he not only lost much time, but found that his head was thereby filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved upon his coming to *London*, never to see a play again, to which he constantly adhered.

The corruption of a young man's mind in one particular, generally draws on a great many more after it, so he being now taken off from his studies, and from the gravity of his deportment, that was formerly eminent in him, far beyond his years, set himself to many vanities incident to youth,

youth, but still preserved his purity, and a great probity of mind. He loved fine clothes, and delighted much in company: and being of a robust body, he was a great master at all those exercises that required much strength. He also learned to fence, and became so expert, that he worsted many masters of those arts \*.

He now was so taken with martial matters, that instead of going on in his design of being a scholar or a divine, he resolved to be a soldier: and his tutor, Mr. *Obadiah Sedgwick*, going into the *low countries* chaplain to the renowned Lord *Vere*, he resolved to go along with him, and to trail a pike in the prince of *Orange's* army; but a happy stop was put to this resolution, which might have proved so fatal to himself, and  
have

\* Bishop *Burnett* relates, that a fencing master told Mr. *Hale* he could teach him no more, for he was now better at the trade than he was. Mr. *Hale* looked on this as flattery, and to know the truth, promised this master to give him the house he lived in, if he could hit him a blow on the head (he was his landlord) the fencing master after a little engagement, hit him on the head, and Mr. *Hale* gave him the house freely; and was not unwilling at that rate to learn so early to distinguish flattery from plain and simple truth.

have deprived the age of the great example he gave, and the useful services he afterwards did his country. He was engaged in a suit of law, and was forced to leave the *university*, after he had been there three years, and go to *London*. He was recommended to serjeant *Glanvill* for his counselor, and he observing in him a clear apprehension of things, and a solid judgment, and a great fitness for the study of the law, took pains to persuade him to forsake the thoughts of being a soldier, and to apply to the study of the law. He was prevailed on, and on the 8th of *November* 1629, in the twenty first year of his age, he was admitted into *Lincoln's Inn*: and being then deeply sensible how much time he had lost, and that idle and vain things had over-run and almost corrupted his mind, he resolved to redeem the time, and followed his studies with a diligence that could scarce be believed, if the signal effects of it did not gain credit to it \*. He studied for many years

\* Bishop *Burnett* relates the following history to the honour of serjeant *Glanvill*, who was so instrumental in reclaiming Sir *Matthew Hale* from his bad course of



years at the rate of sixteen hours a day : he threw aside all fine clothes, and betook himself

of life. — Serjeant *Glanvill's* father had a fair estate, which he intended to settle on the serjeant's elder brother, but he being a vicious young man, and there appearing no hopes of his recovery, he settled it on him, that was his second son. Upon his death, his eldest son finding that what he had before looked on as the threatenings of an angry father was now but too certain, became melancholy, and that by degrees wrought so great a change on him, that what his father could not prevail in while he lived, was now effected by the severity of his last will, so that it was now too late for him to change, in hopes of an estate that was gone from him. But his brother observing the reality of the change, resolved within himself what to do : so he called him, with many of his friends together to a feast, and after other dishes had been served up to the dinner, he ordered one that was covered to be set before his brother, and desired him to uncover it ; which he doing, the company was surprized to find it full of writings. So he told them, that he was now to do what he was sure his father would have done, if he had lived to see that happy change, which they now all saw in his brother : and therefore he freely restored to him the whole estate. *Burnett's Life, &c.* p. 11, 12.

— It is observed, that Sir *Matthew Hale*, from the first time that the impressions of religion settled deeply in his mind, used great caution to conceal it — for he said, he was afraid he should at some time or other, do some enormous

self to a plain fashion, which he continued to use in many points to his dying day. It is related, that passing from the extreme of vanity in his apparel, to that of neglecting himself too much, he was once taken when there was a press for the king's service, as a fit person for it. — But some that knew him coming by, and giving notice who he was, the press-men let him go, and he returned to more decency in his dress, but never to superfluity or vanity.

Yet he did not at first break off from keeping too much company with some vain persons, till a sad accident drove him from it. He was invited with other young students, to be merry out of town, and one of the

enormous thing, which if he were looked on as a very *religious* man, might cast a reproach on the profession of it, and give great advantages to impious men to blaspheme the name of God: *but a tree is known by its fruits*, and he lived not only free of blemishes, or scandal, but shined in all the parts of his conversation: and perhaps the distrust he was in of himself, contributed not a little to the purity of his life, for he being thereby obliged to be more watchful over himself, and to depend more on the *aids of the spirit of God*, no wonder if that humble temper produced those excellent effects in him. *Burnett's Life, &c. p. 141, &c.*

the company called for so much wine, that notwithstanding all Mr. *Hale* could do to prevent it, he went on in his excess, till he fell down as *dead* before them, so that all that were present, were not a little affrighted at it, who did what they could to bring him to himself again: this particularly affected Mr. *Hale*, who thereupon went into another room, and shutting the door fell on his knees, and prayed earnestly to God, both for his friend, that he might be restored to life again; and that himself might be forgiven, for giving such countenance to so much excess: and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived: his friend recovered, and he most religiously observed his vow till his dying day; though he was sometimes roughly treated for this, which some hot and indiscreet men called obstinacy.

Now was an entire change wrought on him; now he forsook all vain company, and divided himself between the *duties of religion*, and the studies of his profession; in the former he was so regular, that for six and thirty years, he never once failed going  
to

to church on the Lord's-day ; this observation he made, when an ague first interrupted that constant course, and he reflected on it as an acknowledgment of God's great goodness to him, in so long a continuance of his health.

He took a strict account of his time, of which the reader will best judge, by the scheme he drew for a *diary*, which (says the writer of his life) I shall insert, copied from the original, but I am not certain when he made it.

Morning.

I. To lift up the heart to God in thankfulness for renewing my life.

II. To renew my covenant with God in Christ, 1. By renewed acts of faith, receiving Christ, and rejoicing in the height of that relation. 2. Resolution of being one of his people, doing allegiance.

III. Adoration and prayer.

IV. Setting a watch over my own infirmities and passions ; over the snares laid in our way. *Perimus licitis.*

Day



## Day Employment.

There must be an employment, two kinds.

I. Our ordinary calling to serve God in it. It is a service to Christ though never so mean. *Colos. iii.* Here *faithfulness, diligence, cheerfulness.* Not to overlay myself with more business than I can bear.

II. Our spiritual employments. Mingle somewhat of God's immediate service in this day.

## Refreshments.

I. Meat and drink : moderation seasoned with somewhat of God.

II. Recreations : 1. Not our business. 2. Suitable. No games, if given to covetousness or passions.

## If alone.

I. Beware of wandering vain lustful thoughts ; fly from thyself rather than entertain these.

II. Let thy solitary thoughts be profitable, view the evidences of thy salvation, the state of thy soul, the coming of *Christ*, thy  
own

own mortality : it will make thee humble and watchful.

Company.

Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them, if more knowing.

Evening.

Cast up the accounts of the day. If ought amiss, beg pardon. Gather resolution of more vigilance : if well, bless the mercy and grace of God that hath supported thee.

These notes have an imperfection in the wording them, which shew they were only intended for his private use.

It may not be unfit to connect with the above rules, those which he set himself at his entry upon the important office of a *Judge*.

Things necessary to be continually had in remembrance.

I. That in the administration of justice, I am intrusted for God, the king, and country ; and therefore,

II. That

II. That it be done, 1. uprightly, 2. deliberately, 3. resolutely.

III. That I rest not upon mine own understanding or strength, but implore and rest upon the direction and strength of God.

IV. That in the execution of justice, I carefully lay aside mine own passions, and not give way to them, however provoked.

V. That I be wholly intent upon the business I am about: remitting all other cares and thoughts as unreasonable, and interruptions.

VI. That I suffer not myself to be prepossessed with any judgment at all, till the whole business, and both parties be heard.

VII. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

VIII. That in business capital, though my nature prompt me to pity; yet to consider, there is also a pity due to the country.

IX. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

X. That I be not biased with compassion to the *poor*, or favour to the *rich*, in point of justice.

XI. That

XI. That popular or court applause or distaste, have no influence into any thing I do in point of distribution of justice.

XII. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rules of justice.

XIII. If in criminals it be a measuring cast, to incline to mercy and acquittal.

XIV. In criminals that consist merely in words, when no more harm ensues, moderation is no injustice.

XV. In criminals of blood, if the fact be evident, severity is justice.

XVI. To abhor all private solicitations of what kind soever, and by whomsoever in matters depending.

XVII. To charge my servants, 1. Not to interpose in any business whatsoever. 2. Not to take more than their known fees. 3. Not to give any undue precedence to causes. 4. Not to recommend council.

XVIII. To be short and sparing at meals, that I may be fitter for business.

No wonder that a man who set such rules to himself, and sincerely observed them, became very eminent and remarkable. The



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history of his life at large will abundantly shew his eminence, but we hasten to the concluding scene of life, only observing, that he went through those difficult times of the interregnum from 1649. with great probity and honour, and was one of those in the parliament house, who spake for sending *conditions* to king *Charles II.* before his admission; he was also heartily engaged (together with *Dr. Wilkins*, afterwards bishop of *Chester*, &c.) in the attempt to bring a *comprehension* to pass, for the more moderate dissenters, and a limited indulgence towards such as could not be brought within the comprehension: but so strong was the opposition, that the whole project was let fall; and, says bishop *Burnett*, those who had set it on foot, came to be looked upon with an ill eye, as *secret favourers of the dissenters, underminers of the church*, and every thing else that jealousy and distaste could cast upon them. On this occasion, judge *Hale* and *Dr. Wilkins* came to contract a firm and familiar friendship, and an intimacy and freedom in converse, that the judge used with no other. He held also great conversation with the reverend *Mr. Richard Baxter*,

*Baxter*, who was his neighbour at *Alton*, on whom he looked as a person of great devotion and piety, and of a very quick apprehension : indeed, as he thought the *nonconformists* were too hardly used, he bestowed his charity largely among them, and took great care to cover them all he could, from the severities some designed against them.

Let us view him now when broken in health, and growing weaker daily in body. He made a voluntary surrender of his office ; having sued to the king for a *writ of ease*, which he was unwilling to grant, and deferred it, till the Lord chief justice *Hale* being wearied by application and delay, drew up a deed of surrender with his own hand, and delivered it to the Lord chancellor.

The writer of his life inserts a paper which shews that Sir *Matthew Hale* thought himself no longer bound in duty to hold his office, and was desirous to quit it, that he might wholly apply himself to better purposes : the close of that paper is as follows ; “ I do not know a better temporal employment than *Martha* had, in testifying her love and duty to our *Saviour*, by making provision for him ; yet our Lord tells her, that tho’



*she was troubled about many things, there was only one thing necessary, and Mary had chosen the better part."*

He had been wont to worship God in his family, performing it always himself, if no clergyman was present: but as to private exercises of devotion, he used the greatest privacy, and indeed used the greatest caution to conceal the religious impressions which were in his mind, from fear, lest by some fall he should bring reproach on religion: but now in his weak state he retired often to his closet for devotion as long as he could go, and when his infirmities prevented, he made his servants carry him thither in a chair. It was in *February, 167 $\frac{1}{2}$* . that he surrendered his office, and as the next winter came on, he saw with great joy his deliverance coming on, together with longings for the blessedness of another state; his pains increased so on him, that no patience inferior to his, could have born them, without a great uneasiness of mind.

He could not lie down in bed above a year before his death, by reason of the *asthma*. He was attended on in his sickness by a pious and worthy divine, *Mr. Evans Griffith,*

*fit*b, minister of the parish, and it was observed, that in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but with hands and eyes lifted up, was fixed in his devotion. Not long before his death, the minister told him of an approaching sacrament, but that he believed he could not come and partake of it with others, and therefore he would give it to him in his own house: he replied, no; his heavenly father had prepared a feast for him, and he would go to his father's house to partake of it, and was carried in his chair.

He continued to enjoy the free use of his reason to the last; which during his sickness he had often earnestly prayed for: and when his voice was so sunk that he could not be heard, they perceived by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state he longed for, and on Christmas day 167 $\frac{1}{2}$ , between two and three in the afternoon, he breathed out his pious soul without any struggling or visible pangs.

It is observable, Christmas day used to be a season of special devotion with him,

and he had for many years composed a copy of verses in honour of his *Saviour* on that day ; eighteen of which are printed, (the first dated 1651.) the last, as bishop *Burnett* intimates, was a paraphrase on *Simeon's song*, which he has inserted in his life.

Mr. *Baxter's* character of Sir *Matthew Hale*, is as follows :

“ The last year of my abode at *Aston*, [1669.] I had the happiness of a neighbour whom I cannot easily praise above his worth ; which was Sir *Matthew Hale*, Lord Chief *Baron* of the *Exchequer*, whom all the judges and lawyers in *England*, admired for his skill in law, and for his justice ; and scholars honoured for his learning, and I highly valued for his sincerity, mortification, self-denial, humility, conscientiousness, and his close fidelity in friendship. When he first came to town, I came not near him, lest, being a silenced and suspected person (with his superiors) I should draw him also under suspicion, and do him wrong ; till I had notice round about of his desire of my acquaintance ; and I scarce ever conversed so profitably, with any other person in my life.

He

He was a man of no quick utterance, but often hesitant ; but spake with great reason. He was most precisely just ; inasmuch as I believe he would have lost all he had in the world, rather than do an unjust act ; patient in hearing the tedious speech which any man had to make for himself ! the pillar of justice, the refuge of the subject who feared oppression, and one of the greatest honours of his majesty's government : for with some more upright judges, he upheld the honour of the English nation, that it fell not into the reproach of arbitrariness, cruelty and utter confusion. Every man that had a just cause was almost past fear, if they could but bring it into the court or assize where he was judge (for the other judges seldom contradicted him). He was the great instrument for rebuilding *London* : for when an act was made for deciding all controversies that hindered it ; it was he that was the constant judge, who for nothing followed the work, and by his prudence and justice removed a multitude of great impediments. His great advantage for innocency was, that he was no lover of riches, or of grandeur. His garb was too plain ; he



studiously avoided all unnecessary familiarity with great persons, and all that manner of living which signifieth wealth and greatness. He kept no greater a family than myself. I lived in a small house, which for a pleasant backside he had a mind to: but caused a stranger (that he might not be suspected to be the man) to know of me, whether I were willing to part with it, before he would meddle with it: in that house he liveth contentedly, \* without any pomp, and without costly or troublesome retinue or visitors, but not without charity to the poor: he continueth the study of physick and mathematicks still, as his great delight: he hath himself written four volumes in folio (three of which I have read) against atheism, sadducism and infidelity, to prove the Deity, and then the immortality of man's soul, and then the truth of christianity and the holy scripture, answering the infidels objections against scripture; it is strong and masculine, only too tedious for impatient readers: he saith, he wrote it only at vacant hours in his circuits to regulate his meditations,

• This was written by Mr. Baxter, 1670.

ditations, finding that while he wrote down what he thought on, his thoughts were the easier kept close to work, and kept in a method, and he could after try his former thoughts, and make further use of them if they were good. But I could not yet persuade him to hear of publishing it.

The conference which I had frequently with him (mostly about the immortality of the soul, and other foundation points, and philosophical) was so edifying, that his very questions and objections did help me to more light than other mens solutions. Those that take no men for religious who frequent not private meetings, &c. took him for an excellently righteous moral man : but I that have heard, and read his serious expressions of the concernments of eternity, and seen his love to all good men, and the blamelessness of his life, &c. thought better of his piety than of mine own. When the people crouded in and out of my house to hear, he openly shewed me so great respect before them at the door, and never spake a word against it, as was no small encouragement to the common people to go on ; though the other sort muttered, that a judge should

seem so far to countenance that they took to be against the law. He was a great lamenter of the extremities of the times; and the violence and foolishness of the predominant clergy, and a great desirer of such abatements, as might restore us all to serviceableness and unity. He had got but a very small estate (though he had long the greatest practice) because he would take but little money, and undertake no more business than he could well dispatch. He offered to the lord chancellor to resign his place, when he was blamed for doing that which he supposed was justice. He had been the learned *Selden's* intimate friend, and one of his executors: and because the *hobbi-ans* and other infidels would have persuaded the world that *Selden* was of their mind; I desired him to tell me truth therein; and he assured me that *Selden* was an earnest professor of the christian faith, and so angry an adversary to *Hobbs*, that he hath rated him out of the room." Mr. *Baxter* after this, relating the treatment himself met with at *Acton* from his enemies, who procured his commitment to *new prison clerkenwell*, for six months without bail or mainprize, adds;  
“ and

“and so I finally left that place, being grieved most that *satan* had prevailed to stop the poor people in such hopeful beginnings of a common reformation, and that I was to be deprived of the exceeding grateful neighbourhood of the Lord Chief Baron *Hale*, who could scarce refrain tears when he did but hear of the first warrant for my appearance.” Life of Mr. *Baxter*, part III. p. 47, 50, 175, 181.

Mr. *Samuel Clark* in his life of Sir *Matthew Hale*, observes, he was a chief observer of the *Lord's-days*, in which, besides his constant attendance upon the public service of God twice a day, in the evening he called all his family together, and repeated to them the heads of the sermons with some additions of his own, which he fitted for their capacities, after which he constantly shut up himself for two or three hours, which he spent in his secret devotions, and profitable meditations. Of which *contemplations* two volumes in *octavo* were printed a little before his death. He died in the sixty seventh year of his age, his funeral sermon was preached from *Isaiab* lvii. 1. *Clark's Select Lives*, p. 128.





Memoirs of the LIFE and CHA-  
 RACTER of the Reverend Mr.  
 DAVID CLARKSON,  
 B. D. \*

THE Reverend Mr. *David Clark-*  
 son, B. D. was born at *Bradford*  
 in *Yorkshire*, *February*, 162 $\frac{1}{2}$ . and  
 fellow of *Clare-hall*, *Cambridge*,  
 where he was tutor to Dr. *Tillotson*, after-  
 ward archbishop of *Canterbury*. Mr. *Bax-*  
*ter* says, he was a divine of extraordinary  
 worth for solid judgment, of healing, mo-  
 derate principles, of great acquaintance with  
 the fathers, of great ministerial abilities,  
 and of a godly upright life. He was some-  
 time minister of *Mortlack* in *Surry*, from  
 whence he was ejected, after which he gave  
 himself up to reading and meditations,  
 shifting from one place of obscurity to ano-  
 ther,

\* Dr. *Bates's* works, p. 824. *Neal's* history, &c.  
 vol. iv. p. 579.

ther, till the times suffered him to come into light ; he was then chosen successor to the reverend Dr. *John Owen*, in the pastoral office to his congregation.

His funeral sermon was preached by Dr. *Bates*, in or about the year 1687. the excellent *preface* to which sermon deserves to be recorded, and is as follows :

*The Preface.*

It is the privilege of christianity, that *life and immortality are brought to light in the gospel*. The heathen world sat in darkness, was secure in misery, as one that sleeps is pleased with the scenes of fancy ; he dreams of treasures of gold, of gardens, of feasts, and thinks the painted appearances, the superficial colours of good to be realities : thus whilst reason was darkned by sense, the world was content with pleasant delusions. Who amongst the many pretenders to wisdom, had a convincing knowledge of the blessed eternity to come ? Who had a glimpse of that happiness that results from the sight of God in glory ? This instruction so refreshing our spirits, darkened with sorrows here, comes from the school of heaven :

ven: as the sun revives us by its chearful appearance, and affords that light, without which it were impossible to behold it.

During the legal dispensation, there was a mist upon the future state. The notice of eternal things was a twilight mixed with shadows. The revelation of the heavenly glory, was reserved till our Saviour's appearing in the world, who purchased it with the dearest price, and offers it upon such gracious terms, that whosoever sincerely desires and seeks, shall obtain it; and none shall be deprived of it, but for their wilful and guilty neglect. It might be expected, that such a proposal were sufficient to engage men with all their active powers, to secure such a precious interest, when indeed their best endeavours and most zealous affections are too slight and faint, with respect to that excellent happiness. Are not the first notions of things written in our breasts, sufficient to convince us, that what is *for ever*, is to be preferred before what *suddenly passes away*? Or is it necessary in matters of temporal concernment to use strong arguments to persuade us rather to choose a treasure that will enrich us for our lives, than what will

will purchase food only for a day? Yet it is strange to amazement, that in things of infinite weight and consequence that respect the soul, and trivial things that respect the body, men make as preposterous judgment and choice, as if they were irreconcilable enemies to themselves, and obstinately averse from their own happiness. The life to come, extends beyond all possible number of ages; the felicity is so compleat and sure, that the least shadow of evil shall never eclipse it: the soul shall be in a state of highest perfection and joy; the understanding illuminated with perfect knowledge, with no more study than opening the eye, and fixing it on the glorious objects; the will satisfied with the perfect love and enjoyment of the blessed God: the body shall be cloathed with light as with a garment, and shine with a beauty that never disflourishes and decays; the innumerable assembly of angels and saints, always afford new and inestimable delights; and what is set in comparison against this transcendent felicity in heaven? the poor despicable vanishing life on earth: whose pleasures are so shallow and empty, that they cannot satisfy  
the



the senses, much less our noble and comprehensive faculties : whose griefs are sometimes so heavy and oppressing, that all the comforts of the world are no more effectual to relieve the soul labouring under them, than the sounding of brass, and the tinkling of cymbals, usually done by the heathens, were to free the moon from its dark eclipse, which they fancied to labour in extremity. Yet the petty preferments, the deceitful riches, — the vain pleasures here are chosen, and ambitiously and eagerly pursued, and the everlasting happiness hereafter undervalued and rejected. But as the wonder ceases, that a man doth not see in the clearest day, by saying he is blind ; so carnal men are without faith, that is, the internal light of the mind, they do not steadfastly believe the reality of the divine world, though so clearly opened in the gospel. They are under so strong a delusion and error of sensuality, that they vilify a spiritual happiness, a glorious futurity ; and present sensible things (of no price in comparison) have the highest place in their esteem and affections. The proper means to recover man from his woful folly, are unceasing fervent prayers,

*That*

*That the God of our Lord Jesus Christ, the Father of glory, may give unto them the spirit of wisdom and revelation, in the knowledge of him : the eyes of their understandings being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints \* ; and to represent this world and the next as they are to their considerate minds, that their interest and duty, with united efficacy, may over-rule their hearts, and turn the stream of their endeavours into the right channel ; that the judicious comparison between objects so vastly differing, may be the governing principle of their lives. All things are vain and transient, within the confines of time ; all things stable and solid in the territories of eternity.*

Then follows the sermon.

\* Ephes. i. 17, 18.

John xiv. 2.

*In my Father's house are many mansions ; if it were not so, I would have told you : I go to prepare a place for you.*

Our blessed Saviour in the words, applies heavenly comfort to his disciples, to support their drooping spirits in his absence from them. He foretold his departure, chapter xiii. 33. — This consolation he addresses to them in a very affectionate manner, *Let not your hearts be troubled* : no work is more divine, none more proper and delightful to our Saviour than to comfort the afflicted spirits of his people. He directs them, *Ye believe in God, believe also in me*. God is the supreme object of faith, his unchangeable love and faithfulness, with his infinite power in his accomplishing his promises, is the security of believers. Christ, as *mediator* between God and guilty creatures, is the immediate object of our faith ; for he restores us to the favour of God, therefore it is said we believe in God by him. After this preface to calm the unquiet agitations of their minds,

minds, and make them more receptive of comfort, he proposeth to them ;

1. A blessed doctrine ; *In my Father's house are many mansions*, capable to receive all his disciples.

2. Gives them an infallible assurance of it: 1. From his inviolate love and truth, *If it were not so, I would have told you.* 2. That his going away, was not to reign alone in the kingdom of glory, *but to prepare a place for them.*

The point discoursed on is this ; *there is a blessed place above, prepared for all the faithful disciples of Christ, wherein they shall be glorified with him for ever.*

I. — To represent the excellencies of this place specified by his father's house, and the state of felicity that is inseparable from all that dwell in it.

II. Consider the infallible assurance we have of obtaining it.

I. The excellencies of this place may be argued from the maker of it, and its attributes specified in scripture.

1. It is the beginning of the creation. — As paradise was first made, and then man created to be the inhabitant of it, so we may infer,



infer, that the highest heaven, the seat of angels, was made before they were created.

2. The supreme heaven is the effect of God's immediate creation. — The third heaven, though not a spiritual substance, yet in the purity of its nature, far transcends whatever was formed of gross matter.

This being premised — consider what the scripture reveals to us of that place that is eminently the house of God.

1. The amplitude. — *There are many mansions.*

2. The stability and firmness of it. — *It is a city that hath foundations, &c.\**

3. The sanctity of the place.

4. The delightfulness of this place. It is called *paradise* by our Saviour.

5. The glory. — *The Father of Christ is the God of glory, and the Father of glory.*

To sum up all ; what is promised to the church, is fulfilled in heaven ; *The sun shall be no more thy light by day, nor the moon by night ; but the Lord shall be thy everlasting light, and thy God thy glory †.*

II. The infallible assurance we have of this blessed place and state. This is built  
on

\* Heb. xi. 10.

† Isa. lx. 19.

on our Saviour's love [to his people] and his truth; and his going to prepare the blessedness for them. He saith to his disciples, *otherwise I would have told you*; implying, that his *affection* and *sincerity*, make it impossible that he should deceive them with an empty promise of future happiness.

(1.) His *love* secures them; he would never have chosen them to be the companions of his cross, never have exposed them as sheep among wolves, to suffer for his sake, and to leave them for ever, and reign alone in heaven.

2. His *truth* gives an infallible assurance that [his people] shall be received with him in glory. He declares his own titles, *I am the way, the truth, and the life* \*. If truth itself be true, and deserves our entire trust, we may rest upon his promises, who values his word more than the world. The pillars of heaven shall fall, and the foundations of the earth be overthrown, before one tittle of his words shall be without a full accomplishment: *If any man serve me, let him follow me, and where I am, there shall my servant be* †.

2. The

\* John xiv. 6.

† John xii. 26.

2. The other firm ground of assurance [is] in our Saviour's next words ; *I go to prepare a place for you.* — He purchased heaven by his death : he prepares it by his ascension. His blood shed on the cross, and pleaded in heaven, gives to believers a right to it here, and actual possession hereafter.

1. His obedient sufferings are the *price* of this glorious inheritance. In our guilty state, heaven is as inaccessible to us, as paradise was to *Adam* after his expulsion, when guarded by a Cherubim with a flaming sword.

2. He ascended heaven to prepare a place for us. — In short, his *excellent* merit is the foundation of our *glorious* hope : and his prevailing intercession introduces us into actual possession.

The *application* and *character*.

1. Let us adore the unconceivable love of God, who has prepared such a place of joy and glory for his children, when they leave the world.

2. From hence we may infer, the great guilt of unbelievers in the christian church ; and such are all those who implicitly despise, and reject heaven for the present world.

3. Let

3. Let us make it our fixed aim, our zealous constant endeavour to secure our title to this heavenly inheritance. Let eternity be our counsellor, and guide our choice. Let us not build our felicity on the sand, but on the rock that cannot be shaken.

4. From hence we should be induced to regulate our minds, affections, and conversation becoming our present state, and future hopes.

5. Let our conversation be in heaven, whilst we are upon earth. Every thing in nature has a tendency to its original and perfection.

6. Let the belief that there are mansions of rest and joy prepared for the saints, in their father's house, gloriously support them under their heaviest troubles here.

7. Let this reconcile death to us. The pale horse is sent to bring us to our father's house: the apostle expresses the true christian temper; 2 Cor. v. 2, 8. *For in this we groan earnestly, desiring to be clothed with our house that is from heaven. And we are willing rather to be absent from the body, and present with the Lord.*

Lastly,



Lastly, This should refresh our sorrows for the loss of our dearest friends that die in the Lord. — Sincere love will make us more to rejoice in *their gain*, than to grieve for *our loss*.

Although the commendation of the dead is often suspected to be guilty of flattery, either in disguising their real faults, or adorning them with false virtues; and such praises are pernicious to the living: yet of those persons whom God hath chosen to be singular objects of his grace, we may declare the praise-worthy qualities and actions which reflect an honour upon the giver, and may excite us to imitation. And such was Mr. *David Clarkson*, a person worthy of dear memory and value, who was furnished with all those endowments that are requisite in an accomplished minister of the gospel.

He was a man of sincere godliness and true holiness, which is the divine part of a minister, without which all other accomplishments are not likely to be effectual for the great end of the ministry, that is, to *translate sinners from the kingdom of darkness into the kingdom of God's dear son*. Conversion  
sion

sion is the special work of divine grace, and it is most likely that God will use those as instruments in that blessed work who are dear to him, and earnestly desire to glorify him. God ordinarily works in spiritual things, as in natural : for as in the production of a living creature, besides the influence of the universal cause, there must be an immediate agent of the same kind for the forming of it : so the divine wisdom orders it, that holy and heavenly ministers should be the instruments of making others so. Let a minister be master of natural and artificial eloquence, let him understand all the secret springs of persuasion, let him be furnished with learning and knowledge, yet he is not likely to succeed in his divine employment, without sanctifying grace. It is that gives him a tender sense of the worth of souls, that warms his heart with ardent requests to God, and with zealous affections for men for their salvation. Besides, an unholy minister unravels in his actions his most accurate discourses in the pulpit; and like a carbuncle, that seems animated with the light and heat of fire, but is a cold dead stone : so though with appearing ear-

nestness he may urge mens duty upon them, yet he is cold and careless in his own practice, and his example enervates the efficacy of his sermons. But this servant of God was a real saint, a living spring of grace in his heart, diffused itself in the veins of his conversation. His life was a silent repetition of his holy sermons.

He was a conscientious improver of his time for acquiring of useful knowledge, that he might be thoroughly furnished for the work of his divine calling. And his example upbraids many ministers, who are strangely careless of their duty, and squander away precious time, of which no part is despicable and to be neglected. The filings of gold are to be preserved. We cannot stop the flight of time, nor recal it when past: *Volat irrevocabile tempus.* The sun returns to us every day, and the names of the months every year, but time never returns. But this servant of God was faithful in improving his talent, being very sensible (to use his own words) *That the blood of the soul runs out in wasted time.* When deprived of his publick ministry, he gave himself wholly to reading and meditation, whereby

whereby he obtained an eminent degree of sacred knowledge, and was conversant in the retired parts of learning, in which many who are qualified to preach a profitable sermon, are unacquainted.

His humility and modesty were his distinctive characters wherein he excelled. What a treasure was concealed under the veil of humility! What an illustrious worth was shadowed under his virtuous modesty! He was like a picture drawn by an excellent master in painting, but placed in the dark, so that the exactness of the proportions, and the beauty of the colours, do not appear. He would not put his name to those excellent tracts that are extant, wherein his learning and judgment are very conspicuous. He was well satisfied to serve the church, and illustrate the truth, and to remain in his beloved secrecy\*.

G 2

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\* The learned and eminent divine who preached the funeral sermon for his daughter, Mrs. *Gertrud Clarkson*, drawing her character (which we shall add as a supplement at the close) expresses himself as follows. —

“As to her birth and parentage, it is enough to say, that she was the daughter of one whose memory is blessed, the reverend Mr. *Clarkson*; a name well known

in



In his conversation a comely gravity, mixed with an innocent pleasantness, were attractive of respect and love. He was of a calm temper, not ruffled with passions, but gentle, and kind, and good; and even in some contentious writings, he preserved an equal tenor of mind, knowing that we are not likely to discover the truth in a mist of passion: his breast was the temple of peace †.

In

in this famous city, notwithstanding all his endeavours to conceal his real worth under the curtain of humility. So far were his attainments above what are common, that to attempt to set forth his character, though in the fairest colours, would be to lessen him; his writings are the most lively picture of his mind; his labours as a minister of Christ (I had almost said with the apostle, *more than a minister*, 2 Cor. xi. 23.) were refreshing to many, and his course at last finished with joy. How delightful is it to see grace descending, as it were, in a line; and God making good his covenant, not only to his people, but to their seed, and giving the same person to be both natural and spiritual father to his child, as in some measure was in this instance."

† — "His learning was superior to most of his time, as appears by his treatise of *liturgies*, his *primitive episcopacy*, his *practical divinity of papists destructive to mens souls*; and his *volume of sermons*, printed after his death." — "Mr. *Clarkson* thought it a great honour to him to have had an hand in the education of so excellent a person as Dr. *John Tillotson*, archbishop of *Canterbury*,  
who

In the discharge of his sacred work, his intellectual abilities, and holy affections, were very evident.

In prayer, his solemnity and reverence was becoming one that saw him, who is invisible: his tender affections, and suitable expressions, how melting and moving, that might convey an holy heat and life to dead hearts, and dissolve obdurate sinners in their frozen tombs.

In his preaching, how instructive and persuasive to convince and turn the carnal and worldly from the love of sin, to the love of holiness; and from the love of the earth to the love of heaven! the matter of his sermons was clear and deep, and always judiciously derived from the text: the language was neither gaudy and vain, with light trimmings, nor rude and neglected, but suitable to the oracles of God. Such were his chosen acceptable words, as to recommend heavenly truths, to make them more precious and amiable to the minds and affections of men; like the colour of the sky, that makes the stars to shine with a more sparkling brightness.

G 3

Briefly,

who bore a singular respect to him as long as he lived.”  
*Neal's history, and Calamy's account.*

Briefly, whilst opportunity continued, with alacrity and diligence, and constant resolution, he served his blessed Master, till his languishing distemper, which natural means could not remove, prevailed upon him. But then the best physician provided him the true remedy of patience. His death was unexpected, yet, as he declared, no surprize to him, for he was entirely resigned to the will of God; he desired to live no longer than to be serviceable: his soul was supported with the blessed hope of enjoying God in glory. With holy *Simeon*, he had Christ in his arms, and departed in peace to see the salvation of God above\*. How great a loss the church has sustained in his death, is not easily valued; but our comfort is, God never wants instruments to accomplish his blessed work.

“Wide o’er all worlds the Saviour reigns;

“Unmov’d his pow’r, and love remains;

“And on his arm his church shall rest:

“Fair *Zion*, joyful in her King,

“Thro’ ev’ry changing age shall sing,

“With his perpetual presence blest.”

*Dr. Doddridge, Hymn cxcv. Matt. xxviii. 20.*

We

\* He died in the sixty sixth year of his age, 1687.

We add, as a supplement, the following character of Mrs. Gertrud Clarkson, extracted from her funeral sermon, printed 1701. from,

Jude, ver. 24.

*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.*

Mrs. Gertrud Clarkson, was daughter of that reverend and excellent divine, Mr. David Clarkson, whose writings are the most lively picture of his mind, and whose labours as a minister of Christ were refreshing to many, and his course finished with joy. The early impressions which his suitable and religious instructions made upon her, gave him ground of hope while he lived, that there was nothing less than the blossomings and first appearances of grace; and when he could instruct her no more, the reading some of his sermons were (as was acknowledged by herself) blessed as a means of greater light, and many workings of soul about spiritual things in the following part of her life.



That which was ornamental and accomplishing in her nature, says my author, I pass by ; for why should we speak of those things which are now no more ? When man becomes a prey to death, it dispoils him of all that nature had to glory in.

To speak of her as having excelled in natural or acquired endowments, would be but to give an instance of the vanity of man in his best estate ; or that death levels the wise and prudent with the ignorant and foolish — There is something indeed that remains untouched, and with the soul escapes the grave, ascending to heaven from whence it came, and that is grace ; this so far surpasses all endowments, that as it is the *one thing needful*, so the principal thing that calls for imitation, and therefore most becoming our present thoughts.

To say she was born of God is the highest honour, yet the praise hereof is due to him alone ; and to speak of a powerful and saving work, wrought and carried on in her, will be to shew how much she was obliged to divine goodness, and how great a debt of thankfulness is owing, and shall be for ever acknowledged. That which she  
never

never ascribed to herself, but to God, we may freely speak of to his glory ; while desirous to advance him in his own works, and the gifts which he bestows without any regard to the worthiness of his creatures, according to the counsel of his own will, and the exceeding riches of abounding grace.

To speak somewhat of her conversation, long before she received the sentence of death within herself. Her last sickness was not the first season of her acquaintance with God, nor the first time of her assurance of the love of God in Christ, though it may be it was most full and comfortable, as she was making the nearest approaches to the end of her race. Though the evening of her life was not overcast with the least cloud or darkness (it was ruddy and calm, as presaging a glorious morning to follow the night of death) yet her day of grace, from that blessed season of love, when the morning-star first rose in her soul, was attended with frequent interchangings of light and darkness, sometimes, to use her own words, *made very uneasy under the terrors of her own thoughts*, having the most discouraging

raging apprehensions of her state God-ward, often revolving in her mind, and admiring the blessed privileges of the gospel, and the condescension of God therein manifested, when at the same time not daring to claim an interest in them. How deeply wounded has she at times been with the sense of sin, fearing lest by reason of its aggravations, it should be out of the reach of mercy! How innumerable were her discouragements, burdens, strugglings, and temptations! How exceeding sinful did the least and most secret sin appear, and with what sorrow lamented! And (that which discovers a soul to be truly humbled and savingly converted) those sins which unregenerate nature will scarce take notice of, or record among the number of transgressions, much less be concerned for them, even *the vanity of thoughts, the wandering of affections from God*; those sins which had no other witness but God and conscience, seemed so great to her, as though *more provoking than God used to pardon*. Thus for some time after her conversion she was under sore conflicts \*. — But it pleased God to convince her,

\* May not the following lines from a poem of Dr. Watts,

her, that his thoughts towards us are not like ours concerning him, and she was enabled not to give way to unbelieving distrustful apprehensions, that confine and lessen his mercy; This was followed with much comfort, and was as a day-spring of assurance, or like the bright shining of the sun after rain.

After having been carried through these difficulties, she found for the most part, a great serenity of mind, in the constant steady course of duty, having a well grounded hope, and sometimes a full persuasion of the love of God, which she has on some occasions expressed. And so far was this from leading

*Watts*, represent some of the inward exercises of her soul in an hour of desertion?

“ And now he’s gone, (O mighty woe!)

“ Gone from my soul, and hides his love!

“ Curse on you, sins, that griev’d him so,

“ Ye sins, that forced him to remove.

“ Break, break, my heart; complain my tongue;

“ Hither, my friends, your sorrows bring:

“ Angels, assist my doleful song,

“ If you have e’er a *mourning string*.”

*Dr. Watts’s Lyric Poems, p. 140.*

*Forsaken, yet Hoping.*



leading to carnal security, that it can scarce be conceived, what low thoughts she had of the best of self; what a deep sense of the power of indwelling sin; what a firm dependance on *Christ*, as being able to do nothing without him; how watchful over her thoughts and actions; how much afraid of sin, even of the iniquity of her holy things! I cannot express this in words so pathetick or comprehensive as her own, which are as follows: "I never found so much sweetness, or solid satisfaction in my accesses to God, as when most sensible of mine own unworthiness, and most apprehensive of the infinite fulness and suitableness of the grace laid up in *Christ*, from which I am encouraged, and commanded to be continually receiving. O! the infiniteness of that treasure! Nothing! nothing less can satisfy the restless cravings, and pantings of my soul. I have been led constantly to those fresh springs that never fail, and thereby I have experienced great quicknings in my applications to him, and comfortable rejoicing. Notwithstanding the miserable defects and failures in my poor performances, there is perfect righteousness wrought out for me, which

which I may receive and apply by faith, and therein stand before him; this I can sometimes apprehend with clearness; and can apply myself to him with confidence, as the Lord my righteousness and strength; and rejoice in hope, that I shall, through that strength, be more than a conqueror over every disturbing corruption and temptation; that I shall see him as he is, in the full displays of the glory of that love and grace which I cannot now comprehend, and by that transforming light be made like him. But oh! how short, how seldom are these interviews! my unbelieving heart returns to its former darkness and distrust, and gives me frequent occasion to bewail the fluctuating of my weak faith; O that it was stronger! that it was more stedfast! but blessed be his name (in whom I would put my entire trust) there is grace in him to help, under the decays and failings of weak grace in me; that I may receive grace to elevate and excite the acts of faith and love, when sunk so low that I cannot raise them; that from his fulness I may receive grace to regulate the actings of grace, and to set my soul from time to time in the  
right

right way of improving Christ for this grace, in its infinite fulness; there is grace to pardon all the defects of my actings of grace, and take away the defilement of them. These are truths that feed and uphold my faith, without which, set home with power, it must give up, under the abounding of indwelling corruption."

These were the breathings of her soul, in which there is the most lively representation of a mind rightly informed, and richly furnished with experimental knowledge of the things of Christ, and of the work of grace carried on with power, in a soul so much humbled as not to put the least confidence in the flesh, or seek help from any thing short of Christ, and at the same time so much comforted as to be led forward with chearfulness, in the constant discharge of duty, and in the hopes and sweet foretastes of the heavenly glory.

As for what was obvious to all that knew her, there was in her conversation a becoming mixture of gravity and pleasantness; as not daring in one extremum to make things sacred a prey to the exuberances of wit and fancy; so on the other, not giving the least  
occasion

occasion to their false conceit, who suppose that religion always chooses the dark retreat of a melancholy temper, or is directly opposite to what is chearful, or agreeable in common converse. Which is the rather to be observed, that it may appear true, that there are some secret dealings between God and a believer, which may be attended with deep humiliation, great inward trouble, or unspeakable comfort and joy, that the reproachful world is not conscious of, and therefore cannot take occasion to trample these pearls under their feet. This is like what our Saviour speaks, *Matt. vi. 16, 18.* of fasting, and at the same time not appearing to men to *fast*; humbled, and it may be dejected, as to the inward man, while the countenance does not betray this inward trouble: or a soul raised with secret transports, and yet with such evenness of temper, that they who would think them delusions, or would make them the subject of ridicule and scorn, or others that would take occasion to advance the creature rather than God, shall not by the outward demeaner read what is treasured up in secret, to be made known (according to *David's* example,



example, *Psal.* xxxiv. 2. *Psal.* lxvi. 16.) only to the *bumble*, and to those that *fear God*, or at least to such as begin to enquire the way to *Zion*, and will make good use of the knowledge of such experiences. This is not the attainment of all christians, tho' eminently gracious; yet very much hereof was to be seen in her, whom we are now speaking of; which seems to answer the proverbial speech of *Solomon*, *Prov.* xiv. 10. *The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.*

Her secret duties we pass over, for they were indeed concealed; neither are we able to judge with what frequency, fervour or success, they were engaged in, but as to what concerns the public worship of God, she was a conscientious attender on the ordinances of Christ, in season and out of season; valuing all opportunities wherein she might hope for further acquaintance with God, calling the sabbath her delight, and rejoicing at the returns of it.

The ministry which she had for some years set under, was that of two very worthy persons, whereof one had for many years served Christ in his vineyard, the  
other

other had been lately called away to reap the fruit of his labours; both these she deservedly valued, as having been by their eminently instructive and useful preaching, led into the knowledge of the deep things of God, in which her great proficiency discovered her to have been no unthoughtful or unprofitable hearer; and if at any time, when coming to the ordinances with raised expectations of receiving quicknings, and spiritual refreshments, she found her hopes disappointed, and her spirit not so much enlarged as at other times; she was far from entertaining the least prejudice against the word, or him that dispensed it: no charge brought in against, nor reflection cast on any besides herself, and as a token hereof, she would sometimes express her resentments in such like exclamations as these; *O the unsearchable deceitfulness of my heart, that is continually betraying me to an unbecoming temper of spirit!* her soul was very much affected with those doctrines that have a tendency to advance the sovereignty of grace, and set forth the nothingness of the creature. That we may see what a blessed improvement

ment she made of rich grace, as a motive to obedience, I cannot but take notice of her own words to that effect; (viz.) "Those truths insisted on, that tend to lead from *self* to *Christ*, opening and unfolding the mysteries of grace laid up in him, so admirably suited to answer all the necessities of poor, helpless, guilty creatures, encourage and quicken me in duty." And, that we may in short conceive by a few words, what measures she enjoyed of the comforting influences of the spirit of God in the carrying on of grace, and how she waited as one pressing forward toward the mark; for further communications hereof, let us hear her own words: "I desire to be found submissively waiting for further manifestations of special love to me, in his own time and way; and though I have not those constant shinings forth of the light of his countenance, as some of his are blessed with, I would humbly adore him for the enlightning I have, or have had."

We are now come to consider her *in her last sickness*, which in the space of four days dissolved the bonds of nature, and by the same

same stroke, both confined and set her free. She was on a sudden seized with a very painful distemper [the cholick] which she perceived to be the harbinger of death; which when it made its nearest approaches, she declared *it was welcome*; not flying from it as from an enemy, nor seeing any thing affrighting in its countenance, neither did she think this world too much to lose, for the gain of that immortality that lies beyond the grave. Some indeed long for death as described *Job* iii. 20, 21, 22. because of the evils of this life: others it may be, think it is unreasonable to desire to live longer, being brought to old age; or as *Barzillai* says to *David* (2 *Sam.* xix. 35.) — *Can I bear any more the voice of singing men, &c.* But when, as in the case of the person we are writing of, we see the young and flourishing, neither tired with care, nor broken with continued sorrows; one to whom life seemed to promise as much happiness and contentment, as it usually affords to any, yet not allured by what it has to give, nor tempted by all its delights, to desire a longer stay here, or to be unwilling to die; here  
is



is an edifying sight, when the *blessed* hope in *Christ* so prevails \*.

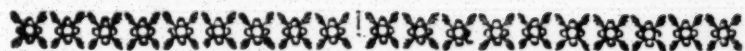
When all about her were almost overwhelmed with grief, she was the only person that seemed unconcerned. If a flood of tears had been shed, it could no more have moved her fixed soul, resolved to be as ready to hearken, and as willing to be gone as death was to call ; it could no more have induced her to be in love with life, which God had designed to put a period to, than it could have prevented her departure, or fetched her back from the dust of death.

Though her pain was violent for many hours, and such as very much hindered the desired composure of her thoughts ; yet in this she was submissive to the divine will, and patient under God's hand. Had she not been before this, prepared for death, Oh how unfit a season would this have been, to have entered on so important a work, deferred till then, when it is so hard to bear up under afflictions, much more to begin then to be thoughtful about eternity. There was  
ground

\* Her age is not expressed in the narrative, but it appears she was young, and by the dedication her mother was living, and lost *a most dutiful as well as beloved daughter.*

ground enough to suppose, that the inward peace of conscience, and secret supports and comforts she had before found relief from, were now more eminently useful to her, when brought so low, and her pains so great. But it pleased God to give her ease the remaining part of her time, and therein she took occasion to express the inward joy that she experienced. When cordials were applied for the refreshment of weak and fainting nature, she said, she had better cordials to refresh her than those : the last two days of her life she seemed very much disengaged from, and unconcerned about any thing in this world, as one that had taken leave of every thing here below, and was at leisure for nothing but heavenly contemplation. Her discourse was very affecting ; whenever she spake of herself, it was with the most soul-humbling expressions ; and how often did she admire the love of God in Christ ! the same truths that she was refreshed with in life, were her comfort and delight in death. She had the same self-abasing, yea, self-abhorring, and grace-advancing thoughts. She had a full assurance of salvation, and an abundant entrance, with a kind of triumph,

umph, administered into it. She would be often speaking in the words of the apostle, *2 Tim. i. 12. I know whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him against that day*; and with joy unspeakable, made use of those words, with application to herself, *Jude 24. Now unto him that is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy.* — Her inward peace was too great to be expressed, as she said, *time will fail me to express what comfort I have.* When nature was very weak, and her strength and spirits exhausted, she blessed God that *her faith did not fail*; that was strongest when outward comforts were at a very low ebb, and she had hereby such clear manifestations, and soul-refreshing prelibations of glory, as were a kind of heaven in her way to heaven. Her last words were with a rapture of admiration, *O those rays of glory!* She died *April 23, 1701.*



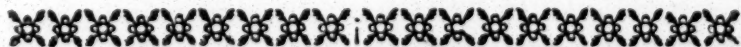
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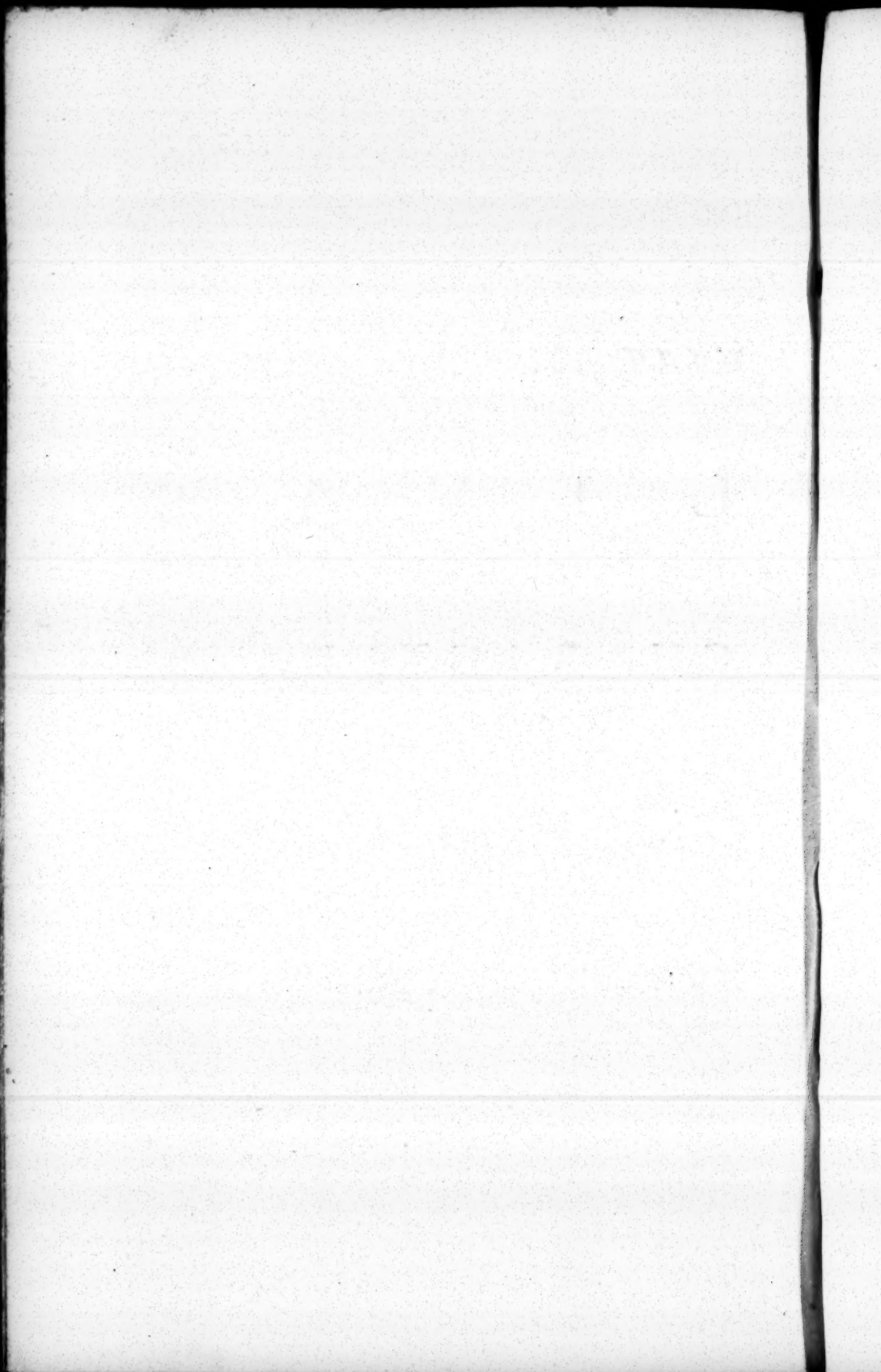
C H A R A C T E R S, &c.

C O L L E C T E D F R O M

Mr. HOWE's Works.









Memoirs of the LIFE and CHA-  
 RACTER of JOHN HOGH-  
 TON, Esq; \*

JOHN HOGHTON, Esq; el-  
 dest son of Sir *Charles Hoghton*, of  
*Hoghton-tower*, in the county of  
*Lancaster*, baronet, and of the La-  
 dy *Mary*, daughter of the Lord Viscount  
*Massarine*.

We have the character of this truly ho-  
 nourable young gentleman (who deceased  
 about the time he came of age) towards  
 the close of Mr. *Howe's* discourse concern-  
 ing the *Redeemer's* dominion over the invisi-  
 ble world, and the entrance therein by  
 death (a). Part of this discourse was  
 preached on occasion of that much lament-

\* Mr. *Howe's* works, *discourse concerning the redeem-  
 er's dominion over the invisible world, and the entrance  
 therein by death.* vol. ii. p. 53.

(a) This treatise was printed, 1699.

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COLLECTED 1964

MR. HOWARD

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Memoirs of the LIFE and CHA-  
 RACTER of JOHN HOGH-  
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ed death, from Rev. i. 18. — *And have the keys of hell (Hades, or the unseen world) and of death* : It is introduced with a reference to it, as follows :

“ The *peculiar* occasion of this *present solemnity*, I mean, that is additional to the usual business of the Lord’s-day, may be somewhat amusing to narrower and less considering minds, i. e. that I am now to take notice to you of (what the most would call) the premature, or untimely death of a most hopeful young gentleman, the heir of a very considerable family, greatly prepared by parts and pious sentiments, and further preparing by study and conversation, to be useful to the age, cut off in his prime, when the mere *shewing him (b)* to the world had begun to raise an expectation in such as knew him, of somewhat more than ordinary hereafter from him, his future advantageous circumstances, being considered, of which you will hear further toward the close of this discourse.

Nor

(b) *Ostendunt terris hunc tantum, fata nec ultra esse sinunt.*

Nor did I know any passage in the whole sacred volume, more apt to serve the best and most valuable purposes in such a case, than the words now read; none more fitted to *enlarge* our minds, to *compose* them, and reduce to a due temper, even theirs who are *most concerned*, and most liable to be disturbed, or to instruct us how to interpret and comment aright upon so perplexing, and so intricate a providence as *this*, at the first and slighter view, may seem unto us.

In order whereto our business must be to explain and apply this most weighty awful saying.

First, for the explication, these three things are to be enquired into.

I. *Who it is that claims the power here spoken of?* — not so much concerning the person who makes this claim; which all the foregoing context puts out of question to be our *Lord Christ*, but touching the special notion and capacity wherein he claims it, and according whereto it must be understood to belong to him.

And whereas he is described by very distinct *titles* and *attributes*, promiscuously interwoven in the preceding verses of the

chapter, viz. that sometimes he is introduced speaking in the style of a God, as ver. 8. *I am alpha and omega, &c.* and again ver. 11. *I am alpha and omega.* But sometimes he is represented in the form of a man, and accordingly is described even from *head to foot*, and said to appear in the vision that exhibits him, *as one like unto the Son of man.* — ver. 13, 14, 15, 16. And such things said of him as are incident to a *mortal man*, the shedding of his blood, ver. 5. and *that he was dead*, ver. 18. — Expressions of this different import intermingled that we might know it was the *same person* that was continually spoken of under these so vastly different characters, as, *I am the first and the last*; *I am he that liveth and was dead* ver. 17, 18. we may thereupon very reasonably conclude, that he is not here to be conceived under the *one notion or the other*, neither *as God*, nor *as man*, separately or exclusively of each other : but as together, as Θεανθρωπος, as God-man, under which conjunct notion, he receives and sustains the office of our Redeemer, and Mediator between *God and man*.

## II. The

II. The large extent of the object, about which the power he here claims is to be conversant, i. e. *hades* (as we read, *hell*, but which is truly to be read) *the unseen world, and death*. [Here follows a learned proof at large, that the original word *ἀδης* should have been rendered *the unseen world*, and by no means restrained to a very small minute part, and that the *ignoblest* of its signification.——] It being most evident, that *hell*, is but a *small* and *mean* part of what is signified by *hades*, it will be very unreasonable to represent or conceive of the power *here* ascribed to our Lord, according to that *narrow notion* of it: And would be alike incongruity, as if, to magnify the person of highest dignity, in the court of a mighty prince, one should say, *He is the keeper of the dungeon*.

The word itself, indeed, *properly* taken, and according to its just extent, *mightily greatens him*, i. e. 'tis as much as to say, his dominion is of unknown limits; such as no eye can measure.

The unknown dominion of our great Lord; Matt. xxviii. 18.



That *death* is added, as contained also within the limits of our Lord's dominion, doth expressly signify his custody of the passage from this *visible world*, to the *invisible*, viz. as he commands the entrance into *each distinct part* of Hades, the invisible world, consisting of both *heaven and hell*, so he hath power over death too, which is the common out-let from this world, and the passage unto both.

But it withal *plainly implies*, his very absolute power over this visible world of ours also: for it signifies he has the power of measuring every ones time *here*, and how long each inhabitant of this world shall live in it. If it belong to him to determine when any one shall die, it must by consequence belong to him to assign the portion and *dimension* of time that every one shall live. — Rom. xiv. 7, 8, 9.

In sum, here is asserted to him a *dominion* over both worlds; *this* in which we live, and *that* into which we die, whither the *one* or the *other part* of it.

But thus far we have the vast extent of our *Lord Christ's dominion*, competently cleared to be the proper intendment of this text.  
And

And that it never meant so faint and minute a representation of it, as only to make him keeper of the *bottomless pit*: though of that also he hath *the key*.

III. The kind of that power over so vast a realm, or manifold realms, signified by this emblematical expression, of having the *keys*, &c.

Every one knows, that *the keys* are *insignia*, some of the tokens of power: and according to the *peculiarity of the object*, may be of divine power.

— Properly the *phrase* signifies *ministerial power* [so here, as belonging to our Lord Christ's office of mediator between God and man] being a manifest allusion to the common usage in the courts of princes, &c. Isa. xxii. 20, 21, 22. — according to this typical way of speaking, our Lord is said Rev. iii. 7. *to have the key of David*, to open so as none can shut, and to shut so as none can open, i. e. to have a final decisive power in all he doth, from which there is no appeal.

Application; deductions for meditation and practice.

I. Divers things for deep meditation:

1. *That men do not die at random, or by some uncertain accidental by-stroke, &c. but by act of divine determination and judgment, that passes in reference to each ones death.*

2. *That it is a great thing to die — we slightly say, such an one is dead! Consider the matter in itself, and it is great. A reasonable soul has changed states, &c.*

3. *Our life on earth is under the constant strict observation of our Lord Christ. He waits when to turn the key, and shut it up, &c.*

4. *Whatsoever ill designs by this observation he discovers, it is easy to him to prevent. One turn of this key of death, &c. disappoints them all, &c.*

5. *His power as to every one's death, cannot be avoided, or withstood.*

6. *Souls that go out of this world of ours, on the turn of this key, go not out of being. He that hath this key of death, hath also the key of Hades.*

[Here are important enlargements: notice is taken, that the best and wisest of the *Pagans*, commonly speak of souls going into *Hades*, but never thought of their going *nowhither*, nor therefore that they were *nothing*, &c.]

7. The

7. The discovery of the invisible world, and the disposal of affairs there, have a most encouraging aspect upon this world. For both the *discovery* and the *disposal* are by our blessed Redeemer, in whom *mercy* and *might* are met in highest perfection.

8. That there must be some important reason why the other world is to us unseen, and so truly bears the name of *Hades*.

But as these *majestick life-breathing* words of our *great Lord*, do plainly offer the things that have been mentioned (and many more such that might occur) to our thoughts and meditations; so will they be *thought on* in vain, if they be not followed and answered with suitable dispositions and actions of heart and life. Therefore the *further use* we are to make of this *great subject*, will be to lay down,

2. Divers correspondent things to be practised and done, which must also suppose dispositions and frames of heart and spirit agreeable thereto.

1. Let us live expecting a period to be e'er long, put to our life on earth. For remember, there are *keys* put into a *great*



hand for this very purpose, that holds them not in vain.

2. *Be not over-intent on designs for this present world: which would suppose you count upon long abode in it.* — The key turns — *Men know not their time*, Eccl. viii. 6, 7.

3. *Be not prodigal of your time upon earth, which is so little in your power.* Because you are not to expect much, make the best use you can of your *little*. — Eph. v. 15, 16. [Eccl. ix. 10.]

4. Let him be at once both *great* and *amiable* in our eyes, who hath so absolute power over us, and so gracious propensions towards us, i. e. *who hath these keys*, and who *acquired them* with so *merciful* intentions, even upon *such terms* as could not but signify the greatest compassion, and good will towards such as we.

5. Let us entirely receive him, and absolutely resign ourselves to him, as our *Prince and Saviour*. — Can you think to be related to him upon other terms? And do you not know, that upon *these* you may? When in his gospel he *offers himself*, and *demands you*. What can that mean, but that you are to *receive him*, and *resign yourselves*? The case  
is

is now brought to this state, that you must either comply, or rebel. And what! Rebel against him who hath the keys, who is in so high authority over the whole unseen world! Who is the head of all principality and power, who is gone into heaven, &c. — Give not over pleading with thyself, with thy wayward stupid heart, till it can say to him, “ Lord, I yield, thou hast overcome — O forgive my wicked aversion! I now accept, and resign.”

6. Let your following course in this world, be ordered agreeably hereto, in continued dependence, and subjection. *As we have received Christ Jesus the Lord, so we are to walk in him, Col. ii. 6.*

7. Do not regret or dread to pass out of the one world into the other at his call, and under his conduct, though through the dark passage of death; remembering the *keys* are in so great and so kind a hand.

8. Let us quietly submit to divine disposal, when our dear friends and relations are by death taken away from us. For consider— who hath these keys. It is such an one, *whose right*, if we use our thought, we will not allow ourselves to dispute, or to censure  
his

his administration. His original right, is that of a Creator, and a God : *For all things were created for him, and by him*, Col. i. 16. and *without him was nothing made that was made*, John i. 3. *The first and the last* to all things, Rev. i. 17.

His *supervening right*, was that of a Redeemer — as such he had it by *acquisition*, dying to obtain it, and overcoming death ! I am he that *liveth and was dead*. And then as he elsewhere declares, by *constitution*, *All power is GIVEN me both in heaven and earth*, Mat. xxviii. 18.

Or will we adventure to say, not denying his right, he did not use it well in this case ?

[Here follow many particular considerations to check any disposition to censure, or quarrel at his administration, which cannot be well abridged, and therefore we must refer the reader to them at large, p. 81—90.]

—Whereupon it is a piece of wisdom and dutifulness towards our great Lord, not to pray absolutely, peremptorily, or otherwise than with great submission and deference to his wise and holy pleasure, for our own, or our friends lives, care, outward prosperity, or  
any

any external or temporary good things: For things that concern our spiritual and eternal welfare, his good and acceptable will is more expressly declared, and made known already and before-hand.

But as to the particular case of the usefulness of any friend, or relative of ours *in this*, or the *other state*, the matter must be finally left to the arbitrement and dispose of him who hath the *keys of Hades*, and of death. And when by his turn of them he hath decided the matter, we then know what his mind and judgment is, which it is no more fit for us to censure, than possible to disannul. Whatever great purposes we might think one cut off in the *flower* of his age, capable of serving in *this world*, we may be sure he judged him capable of serving greater in the *other*.

*And now* by this time, I believe you will expect to have somewhat a more particular account of *this excellent young gentleman*, whose early decease hath occasioned my discoursing so largely on this subject: not more largely than the *importance*, but much *less accurately*, than the dignity of it did challenge.

He



He was the eldest son of Sir *Charles Hoghton*, of Hoghton Tower, in the county of *Lancaster*, and of the Lady *Mary*, daughter of the Lord Viscount *Massarine*, his very pious consort.

A family of eminent note in the northern part of the kingdom, for its antiquity, opulency, and interest in the country where it is seated ; and which hath intermarried with some or other of the nobility, one generation after another. But hath been most of all considerable and illustrious, as having been itself long, the immemorial known seat of religion, sobriety, and good order, from father to son ; giving example, countenance and patronage, to these praise-worthy things to the country round about : and wherein, hitherto (through the singular favour and blessing of heaven) there hath not been that degeneracy, that might be so plainly observed, and sadly deplored in divers great families. As if it were an exemption from what was so anciently remarked by the poet, *Ætas Parentum, pejor avis,—&c.* But on the contrary, such as have succeeded, have, by a laudable ambition and emulation, as it were, striven  
to

to outshine such as have gone before them in piety and virtue.

In this bright and lucid tract and line, was this most hopeful young gentleman, now arrived to the age wherein we use to write man, beginning to stand up in view and to draw the eyes, and raise the hopes of observers and well-wishers, as not likely to come short of any of his worthy ancestors and predecessors \*. But heaven had its eye upon him too, and both made and judged him meet for an earlier translation, to a more eminent station there.

He was from his childhood observed to be above the common rate, docile, of quick apprehension, solid judgment, and retentive memory, and betimes a lover of books and learning.

For religion, his knowledge of the principles of it, continually grew, as his capacity did more and more admit, under the eye and endeavours of his parents, and such other instructors, as they took care he should never want. But his favour and re-  
lish

\* "He is gone, gone like a springing rose,

"Whose opening leaves does fragrant sweets disclose."

lish thereof, and the impression made thereby upon his soul, was so deep, and so early as to be apparently owing to an *higher cause*, the gracious operation of the holy spirit, and a singular blessing thereby, upon his pious education. And in this way, it could not be easy to such as were his most diligent, and constant observers to conclude or conjecture, when God first began to deal with his spirit.

About ten years ago, I had opportunity for a few days, to have some converse with him in his father's house. And as I could then perceive, his spirit was much tinctured with religion; so I received information, that for a considerable time before, there constantly appeared in him such *specimina* of serious piety, as were very comfortable to his parents, and might be instructive to others, that took notice of them.

In the course of divers following years, he greatly improved under domestick, and private instruction, both in grammar learning, and academical studies, for which he wanted not apt helps. When there was great reason to hope he was so well established in religion and virtue, as neither to be  
be

be shockt by the importunate temptations of a *sceptical vicious age in the general*, or betrayed by the facility of his own *youthful age*, his prudent worthy father, judged it requisite, and not unsafe, to adventure him into a place of more hazard, but greater advantage, for his accomplishment in that sort of culture and polishing, that might in due time, render him both in reality, and with better reputation, serviceable in a publick station, i. e. where he might gain such knowledge of the world, of men, and of the laws of his country, as were proper for his rank, and one that was to make such a figure in the nation, as it was to be hoped he might. And upon that account, not a year ago, brought him up to *London*, entered him in the *Temple*, took for him convenient lodgings there, and left him settled unto mutual satisfaction.

He was little diverted by the noise, novelties, or gaities of the town, but soon betook himself to a course of close study; discontinued not his converse with God, and thereby learnt, and was enabled to converse with men warily, and with caution; so as  
he



he might be continually improving and gaining good, without doing or receiving hurt.

The substance of the following account I received from a pious intelligent young man, who several years attended him before his coming to town, and afterwards to the finishing of his course.

“ Mr. *Hoghton*’s early seriousness, increased with his years. His deportment was grave, composed, without any appearance of pride, which he carefully avoided. His diligence in study was unusual, and his proficiency very great; neither was this less an effect of his conscientiousness in the improvement of his time, than of his desire after knowledge.

As to his demeanour and performance of duties, towards his several relations, his self-denial, his sedateness of mind, his fear of sin, his tenderness of conscience, love of the best things, and unconcernedness about things of an inferior nature, so far as hath fallen under my observation, in near six years time, I believe few, if any of his years did exceed him.

In

In his sickness he was very patient, submissively undergoing those heavy strokes it pleased God to lay upon him.

Upon his apprehension of death, he seemed very little discouraged, but quietly resigned himself into the hands of the all-wise disposer of all things.

Some time before his sickness, and in the time of it, he said, afflictions were very proper for God's children; and those that were never afflicted, had reason to question the truth of their grace, and God's love to them, quoting that scripture, *If ye are without chastisement, then are ye bastards, and not sons*, Heb. xii. 8.

He often repeated those words, in the beginning of his illness—" *It is an hard thing to make our calling and election sure.*"—" *I desire to glorify God.*"

When he understood from some expressions of his *physician*, how dangerous his distemper was, he said, he knew very well the meaning of his *physician's* words; but that however it proved, he hoped he was safe.

He was so strict in the observation of the Lord's-day, that if he happened to lie longer than ordinary in the morning, he would  
continue

continue the later in duties in the evening ; saying, we ought not to make that day shorter than other days.

Though he was very intent on his studies, yet on *Saturdays* he always broke them off at noon, and spent the afternoon in reading divinity, and preparing himself for the Lord's-day.

He was always constant in his secret duties, and suffered nothing to hinder him from performing of them.

Before he expired, he spoke with great assurance of his *future* happiness, and hopes of meeting his relations in glory." Thus far goes that account.

His sickness was short. When, hearing of it I went to visit him, I was met in an ante-chamber, by his ingenious dear brother, to whom it is no reproach to be *second* to him, and who, it is to be hoped, will be at least truly so ; making him, though a *fair example*, yet not a standard ; who hath for divers years, been most intimately conjunct and conversant with him, *known his way, his spirit, his manner of life, his purity* : and may be led on, and excited thereby, wherein he hath observed him to *excel others*,

to endeavour not to come short, but, if it were possible, to excel him; remembering he is to be the next *solace* of his parents, *hope* of his family, and resort of his country (if God shall vouchsafe to continue him) in succeeding time.

From *him*, I had little expectation of finding his sick brother in a conversable condition; the malignity of his fever having before seized his head, and very much disordered his intellectuals; but going in, I was much surprized to find it so far otherwise. He presently knew me; and his understanding that served him for little else, failed him not in the concernments of religion, and his soul. There was not an improper or misplaced word (though the case could not admit of interchanging many) that came from him. Concerning the *substance of the gospel of Christ*, (as it could be shortly summed up to him) he said he had no doubt; and his transactions *with Christ himself*, accepting him, resigning and entrusting himself absolutely and entirely to him, and God in him, were so explicit, distinct, and clear, as could leave no place of *doubt concerning him.*



him. He profess'd his concurrence to such requests as were put up to God concerning him; and the next morning, slept quietly *in the Lord* \*.

— Suitable reflections upon this double subject, (the *text* and this *providence*) shut up the whole discourse.

1. How happy is it, when this power of our great Redeemer and Lord, mentioned in the text, and a preparation with chearful willingness, dutifully to comport with it, concur and meet together, as they have done in this instance! Our Lord has shewn  
his

\* The departing faint might say :

“ Vain world, farewell to you,  
 “ Heav'n is my native air ;  
 “ I bid my friends a short adieu,  
 “ Impatient to be there.  
  
 “ I feel my pow'rs releas'd  
 “ From their old fleshly clod ;  
 “ Fair guardian, bear me up in haste,  
 “ And set me near my God.  
  
 “ His love, a sea, without a shore,  
 “ Spreads life and joy abroad :  
 “ O, 'tis a heav'n worth dying for,  
 “ To see a smiling God.”

An epitaph on Mrs. *Ann Bowler*.

his own power. He asserted it in the text : in this instance he used it, giving an open testimony, that he takes it to belong to him, to make such translations from *one* world to *another*, whensoever he judges it a fit season : nor is solicitous, whether men acknowledge his *right* so to do, or no, or what censures they will pass upon what he has done.

Here is most rightful, resistless power, justly and kindly used *on the one hand*;—and *on the other*, how placid, how calm a resignation! Here was no striving! No crying! No reluctant motion, &c.

2. From the text taken in conjunction with *this act of providence*, we may observe the *great advantage of a pious education*. Tho' the best means of *such education*, do not always prove effectual ; yet this being much the *more probable course*, upon which to expect God's blessing, than the parents prophane negligence of the souls of their children : *such an example* wherein God by his blessing, testified his approbation — should greatly quicken the endeavours of parents, &c.

3. It is of ill presage *to our land*, that when he that hath these keys, uses them in  
the


the so early translation of so hopeful a person as this young gentleman was, *so few such* are observed to spring up, for the support of *the truly christian interest* \*, in the succeeding generation, &c.

4. From both the mentioned subjects, good parents may learn to do God and the Redeemer all the service they can, and have opportunity for, in *their own time*; without reckoning too much upon what shall be done, by a well educated hopeful son, after they are gone. — The *great keeper of these keys* may cross such purposes; and, without excusing the *father*, dismiss the *son* first. But *his judgments are a great deep*, too deep for our line: *and his mercy is in the heavens*, Psalm xxxvi. 5. *extending from everlasting to everlasting upon them that fear him: and his righteousness unto childrens children*, Psalm ciii. 17.

\* “ By the *christian interest*, I am far from meaning *that of a party*. But what every one must take for *christianity*, that will acknowledge there is *any such thing*. And for the support of that in the most important doctrines and laws of it, what is our prospect?” Ibid.



Memoirs of the LIFE and CHA-  
 RACTER of Mrs. JUDITH  
 HAMMOND\*.


 S it will cast some light upon the  
 character of this eminent christi-  
 an, to read Mr. *Howe's* letter to  
 Mr. *Hammond*, the mourning wi-  
 dower, we shall insert it; and observe, that  
 it may be supposed Mr. *Hammond* is the per-  
 son whom Dr. *Calamy* describes in his *Account*,  
 &c. p. 498. “ Mr. *Samuel Hammond*, B. D.  
 born in *York*, and educated in *King's College*  
 in *Cambridge*, &c. He died at *Hackney*, in  
 the year 1666. where he had for some time  
 preached occasionally in his own, and other  
 families.”

The letter before the sermon, is as fol-  
 lows:

\* *Howe's Works*, Vol. II. p. 413.

VOL. II.

I

Te



To the Reverend Mr. *Hammond*.

My offering this discourse to the eye of the world, together with your own, shews how great power our ancient friendship hath given you over me; whereof I have the less unpleasant sense, believing you will understand it so; who in great part know how difficult my circumstances made it to me, to comply with your desire herein. Your opinion of the fitness of publishing so uncomposed a thing, discovers how far you were subject also to the same power, whose judgment I am little apt to distrust, where it meets not with this bias.

It will be a joy to me, if it help to mitigate your sorrow, which is in great part justified by the greatness of your loss, in being separated, after so long conversation, from so excellent a consort, that lived in this world, so much above it.

I reckon it an evidence of the real greatness of her spirit, that she thought, that so little a thing, wherein others place greatness, and that in almost forty years acquaintance with you both, I should never hear of her nearness to a noble family, till occasionally

of Mrs. Judith Hammond. 171

onally since her death. It seems the blood that filled her veins, did not swell her mind. And her heavenly birth, and relation to the house and family of God, made her forget her earthly kindred, and father's house.

Sir, though whom God hath joined together, no man might put asunder, yet, when he that made the union, makes the separation, there is no saying to him, *What dost thou?* We must a-while tug with the difficulties of our state and work; wherein the hope of helping some (as God shall graciously help us) to gain this *victory over death*, and of being at length, through his grace, *victors ourselves*, will be a constant relief and support to you, and

Your very respectful brother,

and fellow-servant in the

labours of the gospel,

J. H.

Her funeral text was taken from,

1 Cor. xv. 54. the latter part.

— *Death is swallowed up in victory.*

Having considered the import of this highly rhetorical expression, and the reasonableness of the divine determination ; that when death, let in by sin, hath been *reigning*, doing the part of a king, (as Rom. v. 17.) over so great a part of God's creation, it can be little suitable to him, who doth all things after the counsel of his will (Eph. i. 11.) to let it reign for ever. He observes, that sometime it must be swallowed up in victory : otherwise,

1. His own glory would suffer a perpetual eclipse.

2. The felicity of his redeemed should never be compleat.

1. It is one of the *true and faithful sayings of God* ; and 2. It is certainly a very comfortable one. It is surely a very comfortable saying, 1. In the case of our losing friends and relations very dear to us. And there only needs this to make it most deliciously pleasant,

fant, that is, to have comfortable persuasion concerning such, that they are a part of Christ's seed, they are some of them, in reference to whom Christ is, in the most peculiar sense, the *first fruits*, so as that they have a pre-assurance of victory in his conquest, and victory over death and the grave.

Thus the character of Mrs. *Judith Hammond* is introduced.

And we have great reason to be so persuaded concerning that worthy gentlewoman, whose late decease is the more especial occasion of this solemn assembly at this time. She was one who (as such as had most opportunity to observe, and best ability to judge, did reckon) had given abundant evidence of the work of God's saving grace upon her own spirit, and who thereupon did long walk with God in a very continued course; so indeed, as that though her comforts were observed not to be rapturous, yet they were steady and even; so as that she was rarely troubled with doubts, to give obstruction or hindrance to her, in her christian course. If any such doubt did arise, it soon vanished, and she quickly, through the mercy of God, received satisfaction, and so went chearfully



on in her way. She was abundant in reading, especially in the holy book, *that* was her business and delight. She very little cared to concern herself in reading writings that were merely notional, or polemical, and disputative, but the most practical ones she was most of all taken with, such as treated of the other state, and of the duties of christians in the mean time, in reference thereto; *future felicity, and present spiritual mindedness*, that has so certain connection therewith, and so direct a tendency thereto, were, with her, the delightful subjects, which she chose to read of, and meditate upon.

Her temper was observed to be even, betwixt a freeness and reservedness. She was not melancholy, though much inclined to solitariness; and would frequently lament, that so much of her precious time was past away, either in necessary business, or civil conversation that was not to be avoided.

It was observed, that her disposition was most highly charitable, very apt to give, even to her uttermost, as occasions did occur.

In

In reference to her children, her care was most tender. Much of her time was spent in instructing them, while under her instruction, and within her reach ; teaching them their catechism, with the proofs at large, and how to apply the proofs to the answers, so as to bring them to a distinct understanding thereof. And in this way and course she passed through the world.

Her last sickness did very little alter the temper of her spirit, it was calm and sedate all along. Only so much does deserve a remark, that she was prepossessed with an apprehension that she should die suddenly ; so much of God's secret he was pleased to impart to her, as he sometimes does to more inward friends \* : that discovery he vouch-

I 4

safed

\* Mr. Howe in the epistle dedicatory of his treatise, *The vanity of this mortal life, &c.* [grounded on those words Ps. lxxxix. 47, 48. *Remember how short my time is : wherefore hast thou made all men in vain ? What man is he that liveth, and shall not see death ? Shall he deliver his soul from the hand of the grave ? Selah.*] observes, that one of those to whom in that epistle he was writing, had some time before been surprized with an unusual sadness, joined with an expectation of ill tidings, upon no known cause, and had at the same time so urgent an inculcation of these words [Ps. lxxxix. 47, 48.]

safed to her as to a favourite, to let her have some kind of presignification that her passage out of this world, should be very quick, whensoever it came : and so it was, that sitting in her chair amidst familiar discourse in a *dimiditated* § sentence, she made a full stop, and life was ended, before that [sentence] could have an end.

Now certainly the decease of such an one ought not to be lamented with the bitter sorrow, as if there was no such thing as this, that

48.] as not to be able to forbear the revolving them much of the former part of that day, in the latter part whereof, the first notice was brought to that place, of the death of a near relation, who had lived between twenty and thirty years in *Spain*, and was expected, according to his promise, to return to his native place : as the time of expectation drew near, a sudden disease in a few days, landed him in another world, and the first notice of his death, or sickness, was by the arrival of that vessel, which brought over the dead body. — Though God did not impart the secret in this instance, yet, he prepared the person in a very extraordinary way to receive it. — This gave occasion to that treatise, *The vanity of this mortal life*, and it was dedicated to the father and near relations of the deceased gentleman, Mr. *Anthony Upton*, son of *John Upton*, of *Lupton*, Esq; *Howe's* works, vol. i. p. 629, &c.

§ Half-spoken sentence. — Vid. hymn at the end of this life.

that *death* were to be certainly swallowed up in victory, in an entire and compleat victory, with reference to such an one. It seems indeed, in such cases, as was said to you before, unto the judgment of our sense, that death only overcomes, we see not beyond that ; it turns the living creature into a dead clod, and so it is laid among such, it is buried in the grave, our sight goes no further. But when we are persuaded, by the word of the Lord, that this mortal shall put on immortality, and this corruption put on incorruption, and death be swallowed up in *such a victory* as you have heard \* ; certainly

\* P. 415, 416.—“ That is, in the perfection of the holy divine life, which shall at last be entirely victorious, and swallow up *death in its utmost extent*, and especially as it was opposite to *that life*. Death I mean, as it was so heavily incumbent upon the minds and spirits of good men themselves, and was their most intolerable burden ; extorting from them such groans as that *Rom. vii. 24. O wretched man that I am, who shall deliver me from this body of death* [as in the margin]. Nor indeed, is this death sensible or grievous, or ever felt, but where the opposite life has some place. Total death knows no grievances, makes no complaints. They that lie buried in the earth, are in their own element, where no such thing weighs upon them ; a terrene carnal mind is



tainly this takes away the cause of all bitter  
reliefless sorrow.

In

no burden to such souls, as are quite dead in trespasses and sins. I hope I need not tell you, that though the souls of men are universally immortal, in the *natural sense*, they are not so in the *moral*. Morality comprehends the means and ends, *virtue and felicity*; or in terms more agreeable to our *christian ethicks*, or that are oftner heard by them that live under the gospel, *holiness and blessedness*. These are signified by *spiritual life*, or life in the spiritually-moral sense. And so are *sin and misery*, by the *opposite death*. And no man hath reason to think it strange, that life and death are estimated by such measures; or that a temper of spirit habitually and fixedly *good or evil*, should be signified by being *alive or dead*, if we consider how perfect an equivalency there is between them, in the moral sense, and being naturally *alive or dead*. For wherein do we usually state the notion of a natural life, but in a self-moving power? Now let any ordinary understanding be appealed to in the case, and who would not say it were as good, not to be able to move at all, as to move in so perpetual disorder, as never to attain any end such motion should serve for. The ends of a reasonable creature's motions, must be *duty to its Maker*, and *felicity to itself*. If all its motions be such, as import constant hostility towards God, infelicity and torment to itself; *this* is to be dead; not *simply* and *naturally* it is true, but *respectively*, and not in some by, and less considerable respect, but in respect of the *principal* and most *important purposes of life*. So that in full equivalency,  
such

In the application of the subject, Mr. Howe proceeds to observe that the doctrine in the second place,

2. Should

such an one is *as dead*, to all valuable intents and purposes whatsoever. Therefore, such are only said to be alive in a *true*, and the *most proper* sense, that are *alive* [to GOD] *through Jesus Christ*, Rom. vi. 11. Or that do *yield themselves* [to GOD] *as those that are alive from the dead*, verse 13. it being the proper business of their life to serve God, and enjoy him. Others that only live in sinful *pleasure*, are *dead while they live*, 1 Tim. v. 6. Nor hath such a notion of *life* and *death* been altogether strange, even among *heathens*, when we find it said by one of no mean note, *that a wicked man is dead, as a soul may be said to die\**; and to it it is a *death*, when it is [too deeply] plunged §, immersed into the body, so as to be sunk down into matter, and replete with it: (Plot. En. 1.) (besides much more which might be produced from others of like import) and how agreeable is this passage to that Rom. viii. 6. *To be carnally minded is death*.

Upon the whole, I cannot conceive, that since death is often taken, and that most reasonably, in so great a latitude, as to admit of comprehending *this sense*; and since in these latter verses (1 Cor. xv.) the apostle is speaking of a final deliverance from it, as the *special privilege* of such as are in *union with Christ*, not of what is common to all men, but that victory over death in this respect, as it imports *aversion from God*;

OR

\* Ως ἀνψυχιδάνορ.

§ Βεβαπισμῶν.

2. Should be very comfortable too unto them that are *in union with Christ*, in reference to *their own future death*, which they are continually to expect. Death is often saying to us repeatedly, and very sensibly, to our very bone and our flesh, "You shall be my prey shortly; at least sooner or later, &c."

3. This saying should be monitory to us (as it is a *credible*, as it is a *comfortable*, so it is a *monitory* saying also) *death shall be swallowed up in victory*. This said in reference to some, (which cannot be meant as to all) so great a thing spoken with restriction, ought to make them, of whom it is not meant, look about them! With what solicitude should we concern ourselves to be at a certainty! Am I one of them, in reference to whom death shall be swallowed up in such victory?

It

or indisposition towards him, must be within his meaning, and that he was far from confining it to bodily death only, or from intending, in reference to the soul, the mere natural immortality of that alone: but that death, in its utmost latitude, was now, *in reference to this sort of men*, whom his present discourse intends to be entirely swallowed up in victory, or in a perfect plenitude of victorious life, as *2 Cor. v. 4.*" It is hoped, the importance of this quotation will apologize for its length.

It should awaken us to consider, have we made our interest sure in the Lord Jesus Christ, that great *Prince, and Lord of life? He that hath the Son hath life.* It is eternal life is spoken of in that context, 1 *John* v. 11, 12. *This is the record that God hath given us eternal life: and this life is in his Son.* He that hath the Son, hath [this] life; he *that hath not the Son* hath not [this] life. Spiritual life, and eternal life, are all one, all of a-piece, the same in nature and kind, the one will grow up into the other.

—— To the same sense is that, *He that believeth in me, shall never die,* *John* xi. 26. These are plain words. He hath a life in him, that is immortal, sacred, and not liable to be touched. It was said before, they that believe in him if dead, shall live, ver. 25. But not only that, but it is further added, *They that believe in him shall never die* \*. If dead, they shall live; if they live they shall *never die*; what means this? That they have a life, besides this *bodily one*; which is continued through death. Of this line, or thread, death makes no intercision. But we can never justify it to God, or our own understandings, to rest in a dubious uncer-

\* Vid. Ham. in loc.



tainy about a matter of so vast consequence as *this*. Unconcernedness here, is the most unaccountable thing in the world ; i. e. whether we have only that life in us which will end in the darkness and rottenness of the grave, and an *horrid bell* ; or that which runs into eternal life ? Things will come to this issue very shortly with us, that either death must, as to us, be swallowed up in victory, or we be swallowed up of victorious death ; nor have we any ways to ascertain our own state, but (as was said) by uniting with the *prince of life* ; i. e. by *receiving him* in all his capacities, and by *resigning ourselves* entirely to him.—Recollect yourselves then, how do your *Lord's-days*, and other *seasons* of attending this gospel, pass over you ? &c. What ! satisfied in the midst of death ? such a death ? While we are capable of apprehending at once the horror, the danger, and the remedibleness of our case ? What will this come to ? It can only be holy divine life that must be victorious over death, as the *warring*, opposite principle ; if there be nothing to oppose it, what shall conquer ? &c.

4. He observes, as the last *use*, this saying  
ing

ing ought to be instructive to us, in reference especially to this one thing, i. e. *That we abstain from rash censures of providence, that God lets death be regnant in so great a part of his creation so long a time. It shall be swallowed up in victory, let that solve with us the phænomenon.*

He offers eight considerations under this head ; and closes, — “ Now therefore shall this saying be made good in its fullest sense ; and if there shall be such a victory, so glorious an one, won at last, surely we should be tuning our instruments, and labouring to get our hearts into a frame to sing the *ἐπὶ νίκῃ*, the triumphant song (1 Cor. xv. 55, 56. and conclude it as verse 57. *Thanks be to God that giveth us the victory, through our Lord Jesus Christ.*”

*The vanity of worldly schemes inferred from the uncertainty of life, a poem on James iv. 13, 14, 15.*

I.

To-morrow, Lord, is thine,  
Lodg'd in thy sov'reign hand ;  
And if its sun arise and shine,  
It shines by thy command.

II.

II.

The present moment flies,  
And bears our life away ;  
O make thy servants truly wise,  
That they may live to-day.

III.

Since on this winged hour  
Eternity is hung,  
Waken by thy almighty pow'r,  
The aged and the young.

IV.

One thing demands our care ,  
O be it still pursu'd !  
Lest, slighted once, the season fair  
Should never be renew'd.

V.

To JESUS may we fly,  
Swift as the morning-light,  
Lest life's young golden beams should die,  
In sudden endless night.

Dr. Doddridge. Hymn cccxxix.



Memoirs of the LIFE and CHA-  
 RACTER of Mrs. MARGA-  
 RET BAXTER. \*

✕✕✕✕ H E life of this eminent christian  
 ✕ T ✕ is inserted among Mr. *Samuel*  
 ✕ ✕ ✕ *Clark's* select lives; Mr. *Howe*  
 preached her funeral sermon, and  
 gives a short character of her; he dedicated  
 the sermon to Mr. *Baxter*, as follows.

To the very Reverend Mr. *Richard*  
*Baxter*.

S I R,

When you assigned unto me that part,  
 not of forming a *memorial* for your excellent  
 deceased consort (which is reserved to the  
 fittest hand †) but of instructing the people  
 upon the occasion of her decease, this text  
 of

\* *Howe's Works*, Vol. II. p. 394.

† Mr. *Baxter's* own hand.



of scripture occurring to my thoughts (which I reckoned might sufficiently agree with the design you generally recommended to me; though I am sensible how little the prosecution did so) it put me upon considering, with how great disadvantage we set ourselves at any time, to *reason* against bodily inclination; the great *antagonist* we have to contend against, in all our *ministerial labours*.

An attempt which, if an higher power set not in with us, looks like the opposing of our *faint breath* to the steady course of a mighty river.

I have often thought of *Cicero's* wonder:  
“ That since we consist of a mind, and a  
“ body, the skill of curing and preserving  
“ the body, is so admired, as to have been  
“ thought a *divine invention*; that which  
“ refers to the mind, is neither so desired,  
“ before it be found out, nor so cultivated  
“ afterwards, nor is approved and accept-  
“ able to so many: yea, is even to the most,  
“ suspected, and hateful!”

Even the tyrant *Phalaris* tells one in an epistle, (though by way of menace) *that whereas* a good physician may cure a distempered

pered body, death is the only physician for a distempered mind.

It works not indeed an universal cure. But of such on whom it may, how few are there that count not the remedy worse than the disease! Yet how many thousands are there, that for greater (hoped) bodily advantages afterwards, endure much more pain and trouble, than there is in dying.

We are a *mysterious* sort of creatures. Yet I acknowledge the wisdom of God is great, and admirable, in planting in our nature so strong a love of this bodily life, without which, the best would be more impatient of living on earth, so long as God thinks it requisite they should; and to the *worst*, death would not be a sufficiently formidable punishment; and consequently, human laws and justice would be, in great part, eluded.

And the same divine wisdom is not less admirable, in providing there should so generally be so much of *mutual love*, as doth obtain among near friends and relatives; for thereby their cohabitation, and mutual offices towards each other, are made more pleasant and easy; which is a great compensation

penſation for the *concomitant evil*, that by the *ſame love*, their parting with one another, cannot but be rendered grievous.

But for you, who live ſo much upon the borders, and in the pleaſant view of the other ſtate, *the one ſeparation* is, I doubt not, much eaſier to your *ſenſe*, and the *other* to your *fore-thoughts*, than they are with the moſt. A *perfect* indifferency towards this *preſent bodily ſtate*, and *life*, is, in mine eyes, a moſt covetable thing, and my daily aim ; wherein I entreat your prayers may aſſiſt,

Your moſt reſpectful, tho' moſt unworthy,

fellow-ſervant, and expectant

in the work and hope of the goſpel,

J. H.

The

The funeral sermon was preached from,

2 Cor. v. 8.

*We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

The solemn face of this assembly, seems to tell me, that you already know the present especial occasion of it ; and that I scarce need to tell any of you, that our worthy honoured friend Mrs. *Baxter*, is dead. You have (it is like most of you) often met her in this place, when her pleased looks were wont to shew what delight she took to have many share in those great advantages, wherein she had a more peculiar interest ; you are now to meet her here no more, but are met *yourselves* to lament together, that our world has lost so desirable an inhabitant ; and to learn (as I hope you design) what so instructive an occasion, shall (*of itself, or as it may be improved*) serve to teach us. — And the subject now to be insisted on, may help us to improve the sad occasion to this very important purpose [*to be reconciled to what we cannot*



cannot avoid; to bear a facile yielding mind towards a determination, which admits of no repeal,] and shew us, that dying, which cannot be willed for itself, may be joined with somewhat else, which may, and ought to be so; and in that conjunction become the object of a rational, and most complacential willingness.

In the text the apostle asserts two things, concerning the temper of his spirit, in reference to death.

1. His confidence, or his courage and fortitude. [*We are confident, I say*] he had said it before, verse 6. *we are always confident, &c.*

2. His complacency. We are better pleased. (ἐυδοκῶμεν μάλλον) This is a distinct thing (a valiant man will venture upon wounds and death, but is not pleased with them) but in reference to so excellent an object, and occasion, they must mingle, and the latter runs into the former.

The sense therefore of the whole verse, may be fitly expressed thus:

*That it is the genuine temper of holy souls, not only to venture with confidence upon the state of absence, or separation from the body, but to*  
*chuse*

*chuse it with great complacency and gladness, that they may be present with the Lord. — We must allow for accidents — but when they are themselves, and in their right mind, and so far as the holy divine life doth prevail in them, this is their temper.*

In opening this matter,

I. To unfold somewhat more distinctly, *the state of the case*, in reference whereto, good and holy souls are thus affected.

1. There are here two principal terms, between which the motion and inclination of such a mind lies, from the one to the other.

*The Lord and the Body.*

2. We must conceive in our minds, as distinctly as we can, the peculiar adjuncts of each of these more principal terms ; i. e. on the part of the body (*first*) we are to consider a sensible, a grossly corporeal world, to which this body doth connaturalize us, and whereto we are attempered by our being in the body, and living this bodily life. — In this world we find ourselves incompassed with objects that are suitable, grateful, and entertaining to our bodily senses, and the several principles, perceptions, and appetites,

appetites, that belong to the bodily life ; and these things familiarize, and habituate us to this world, and make us, as it were, *one with it*. There is particularly a *bodily people*, as is intimated in the text, that we are associated with by our being in the body.

On the other hand he considers, *with the Lord*, an invisible world, where he resides ; and an incorporeal people he presides over. So that the case here is, are we willing to be dispeopled from this *bodily sort of people*, and peopled with that *incorporeal sort*, the world and community of spirits ?

3. It is further to be considered in this case, that we are related both ways, *related to the body*, and *related to the Lord* ; to the *one people* and the *other*, the one claims an interest in us, and so doth the other. We have many earthly alliances, it is true, and we have many heavenly ; we are related to both worlds, and have affairs in both.

And now what mighty pleadings might the case admit, on the one hand and on the other.—“ I am thy body, &c.”—“ If thou be absent I am a carcass, and fall to dirt, and thou wilt be a maimed thing, and scarce thyself.”

And

And again, how much more potently might the *Lord* plead for his having the *soul* more closely united, and intimately conversant with himself! "Thou art one of the  
"souls I have loved and chosen, which  
"were given to me, and for which I offer-  
"ed up mine own soul. I have visited thee  
"in thy low and abject state, said to thee  
"in thy blood, *live*."

And all the question will be, which alleges the more considerable things? And the matter will be estimated, as the temper of the soul is. An earthly sordid soul, when the overture is made to it of such a translation, will be ready to say as the *Shunamite* did to the prophet, when he offered to *speake for her to the king* (perhaps that her husband might be called to court, and made a great man) *I dwell among mine own people.* (2 Kings iv. 13.) So saith the degenerate, abject soul, sunk into a deep oblivion of its own country; here I dwell a fixed inhabitant of this world, among a corporeal people, where I make one.

But would not an *heavenly new-born soul* say, no, this is none of my country, *I seek a better*, and am here but a pilgrim and



stranger; *this is none of my people!* So it was with *Abraham, Isaac and Jacob*, that conversed in the earthly *Canaan*, but as in a strange country, their mind being gone towards that other which they sought; (*Heb. xi. 16.*)

4. It is again to be taken into the state of the case, that we have one way or other, actual present notices of both the states, which both sorts of objects, that stand in this competition, belong unto. *Of the one by sense and experience.* — *Of the other by faith, by believing as we are told*, by one that we are sure can have no design or inclination to deceive us. There are *many mansions* (saith he) *in my father's house.* (*John xiv. 2.*)

5. Yet further it is to be considered, that this *body*, and this *bodily people*, and world, have the present possession of us — the objects of the *one sort* are much nearer, the *other* are far distant, and much more remote.

6. That it cannot but be apprehended, that though the *one sort of things* hath the *fastest hold*, the *other sort* are things of *greater value*; the one hath the more entire possession, the *other* the better right.

Thus we see the case stated.

II. What

II. What the temper is of an holy soul (i. e. its proper and most genuine temper) in reference to this supposed state of the case. We are *willing rather*, or have more *complacential inclination to be unpeopled from the body, and this bodily sort of people; and to be peopled with the Lord, and that sort of incorporeal people, over which he more immediately presides in the upper world.* He speaks comparatively, as the case requires, and because all comparison is founded in somewhat absolute; therefore a *simple disposition*, both ways, is supposed. Whence then,

1. This temper is not to despise, and hate the body, it imports no disdainful aversion to it, or to this present state.

2. Nor is it an *impetuous precipitant tendency towards the Lord* impatient of delay, mutinous against the divine disposal; or that declines present duty, and catches at the *βραβεῖον*, the crown and prize, before the prescribed race be run out. An holy man is at once *dutiful and wise*, as a SERVANT, *he refuses not the obedience of life*, and as a WISE MAN \* *embraces the gain of death.*

3. But it is *considerate*, the effect of much

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fore-

\* *Ambros. de bono mortis.*

foregoing deliberation, and of a thorough perspection of the case ; *ἐκδὼς*, ver. 6. *knowing*, or considering, *that while we are at home in the body, we are absent from the Lord*. This choice is not made blindly, and in the dark.

4. It is very *determinate and full*, being made up of the mixture of fortitude and complacency, as was said ; the one whereof copes with the evil of being severed from the body ; the other entertains the good of being present with the Lord.—

III. The agreeableness of this temper to the general frame and complexion of an holy soul as such. Which will appear if we consider,

1. What sort of frame or impresson, in the general, that is, that doth distinguish a sincerely pious person from another man.

1. The *general frame* of an holy soul as such, is *natural* to it. It is not an artificial thing, a piece of mechanism, a lifeless engine, nor a superficial, an external form, an evanid \* impresson. It is the effect of a *creation*, (as scripture often speaks) by which the man becomes a *new creature*, and hath  
a nature

\* *Evanid*, not of a long continuance ; as the colours of the rainbow, or clouds before and after sun-set are *evanid* ; and called by some fantastical colours.

a nature peculiar to him, as other creatures have; or of *regeneration*, by which he is said to be born anew. — This nature is said to be *divine*, 2 Pet. i. 4. *somewhat born of God*, as expressed 1 John v. 4. and in many places more. —

2. If we consider particular principles, that belong to this holy divine nature, the more noble and eminent are *faith* and *love*.

The former is the *perceptive* visive principle, the other the *motive* and *fruitive*. And these, though they have their other manifold references, have yet, *both*, their *final*, to that state of absence from this body, and presence with the Lord; the *one* eyeing, the *other* coveting it, as that wherein the soul is to take up its final rest.

Some *objections* are obviated, and then follow practical inferences, viz.

1. We see here, from the immediate connexion between *being absent from the body*, and *present with the Lord*, there is no place for the intervening sleep of the separate soul.

2. Death is not so formidable a thing as we commonly fancy; *we are confident*, &c.

3. We see that men of spiritual minds, have another notion of that which we call



*self, or personality, than is vulgar and common. For who are the [we] that speak of being absent from the body, and present with the Lord? The body seems excluded that notion, which we know cannot be absent from itself. How like in sound is this to animus cujusque is quisque? Or, that the soul is the man?—*

4. We learn, that when God removes any of our dear godly friends and relatives out of the body, though he displeases us, he highly pleases them, for it is that they desire rather.—

5. We see the admirable power of *divine* grace, that it prevails against even the natural love of this bodily life.

6. How black is their character, and how sad their state, that are more addicted to the body, and this bodily life, than to the Lord, and that holy blessed life we are to partake in with him?—

Doth this fearful case admit of no remedy? It can admit but of this only one — the serious effectual endeavour of being to a *just degree alienated from the body*, and of having the undue love repress and wrought down, of this bodily life.

And

And since, as has been said, there are two terms between which the inclination and motion of our souls, in this case must lie, from the one to the other, viz. the *body* and the *Lord*, life in the *body*, and *with the Lord*; let such things be considered on both hands, as may justly tend to diminish and lessen our inclination and love to the one, and increase it towards the other. So as that *all things being considered, and upon the whole*, this may be the reasonable and *self-justifying result*, to be well pleased *to be absent from the body, and to be present with the Lord*. And,

1. On the part of the body, and this bodily life, consider,

1. How costly it is to you! you lay out upon it (most do) most of your time.

2. Consider also on the other part, the *Lord*, and that life you are to transact and live with him.

But on both parts, suffer yourselves to be directed also.

1. Take heed of over indulging the body, keep it in subjection, use it, and serve it not. — Lose not yourselves in it, take heed you be not *buried*, where you should

but *dwell*, and that you make not your *manfi-*  
*on* (a tent pitched for you, 2 *Pet.* i. 14.) your  
*grave*.——

Labour to make the thoughts easy and  
familiar to yourselves of leaving it, think  
it not an uncouth thing.——

Endeavour the holy and heavenly nature  
may grow more and more mature in you,  
so death will be the more also an unregret-  
ted thing to your thoughts.——

2. On the other part also, labour to be  
upon *good terms with the Lord*, secure it  
that he be yours. Your way to that is short  
and expedite, the same by which we be-  
come his. *Ezek.* xvi. 8. *I entered into co-*  
*venant with thee, and thou becamest mine*. So-  
lemnly and unfeignedly accept him, and  
surrender yourselves; without this who can  
expect but to hear from him at last, *depart*  
*from me, I know you not?*——

In the mean time, as this present state  
admits, converse much with him every day;  
be not strangers to him, often recognize,  
and renew your engagements to him, —  
and the more will you still incline *to be ab-*  
*sent from the body*, that [among them your  
*heavenly associates*] *you may be ever present with*  
*the Lord*. Here

Here comes in the character of pious Mrs. Baxter.

And if you thus cherish this *pleasant inclination*, think how grateful it will be, when it comes to be satisfied! how natural is that rest that ends in the center, to which a thing is carried by a natural motion! how pleasantly doth the departed soul of that good gentlewoman, whose decease we lament, solace herself in the presence of her glorious Lord! I shall say little concerning her, you will have her just memorial more at large e'er long\*.

“ Mrs. Margaret Baxter was born in the county of *Salop*; her father was *Francis Charleton*, Esq; who was accounted one of the best justices of the peace in all that county. He was a grave, sober, and worthy man; but not marrying till he was aged, died when his children were very young.

His children were three, a son and two daughters. His widow, several years after his death, took an house at *Kidderminster*, and her unmarried daughter, whose life we

K 5 are

\* As Mr. *Howe* refers to her life to be written, &c. we shall extract from Mr. *Clark's* narrative, to form a fuller judgment of this excellent saint.



are writing, being then about seventeen or eighteen years of age, came to her, resolving not to forsake her mother, who deserved her dearest love; yet she sometimes went to *Oxford*, to her elder sister, who was married there to Mr. *Ambrose Opton*, at that time a canon of *Christ church*: her good and aged parent lived as a blessing among the poor, but honest weavers of *Kidderminster*, who (though strangers to her) yet for their piety's sake, were preferred by her before the ruffling vanities of this world.

In the younger days of this her daughter, pride, vanity, and romances, and such like company were her delight, and an imprudent rigid governess, whom her mother had set over her in her absence, had done her much hurt, by possessing her with hard thoughts against strictness in religion: yet she had a great reverence for some good ministers, especially one Mr. *Thomas Wright*; and she thought that she was not such an one as she should be, but something better (though she knew not what the better was) must be sought after and obtained.

With these thoughts she came to *Kidderminster*, where she soon took scandal at the poverty,

poverty, and strict preciseness of the people, though her great love to her mother, drew her among them: here she attired herself in costly and glittering apparel, and delighted in her former *romances*. But not long after, she heard and understood what those better things were, which she had thought must be attained. For being at Oxford, she heard a sermon preached by Mr. H. Hickman, upon that text, *Isa. xxvii. 11. It is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.* This wrought much upon her, and the doctrine of conversion, preached by Mr. Baxter, and afterward printed by him, in his *treatise of conversion*, was received on her heart, as a seal on the wax. Whereupon she presently fell to self-judging, frequent reading and prayer, and serious thoughts about her present and future state.

A godly and religious maid that waited on her, taking notice of this change, and of her secret duties (which she concealed all that possibly she could, as was her practice all her life-time, though to her great prejudice) she acquainted her mother with it,  
who

who though before probably, she loved her least of all her children, now began to esteem her as her *darling* : and all her religious friends and neighbours rejoiced much, and praised God for so great and sudden a change.

About this time Mr. *Baxter* preaching upon that text, *Rom. viii. 9. Ye are not in the flesh but in the spirit, if so be the spirit of God dwell in you : now if any man have not the spirit of Christ, he is none of his.* Upon which occasion, he gave sundry marks whereby they might know whether they had the *spirit of Christ* or no. These she carefully set down, and among many other papers found after her death, this was found, wherein she had sat down first the mark, then her self-judging, and self-condemning thoughts upon it : and at last she thus concludes ;

“ It is now evident that I am a graceless  
“ person. Though all things be imperfect  
“ in the best, and some are more wanting  
“ in one particular than another : yet where  
“ all their contraries are predominant (as  
“ they are in me) that person is told by this  
“ sermon, that he is none of Christ’s. How  
“ much

“ much doth my behaviour at this time,  
“ make this to appear, when I can with an  
“ hard heart, and a dry eye, and with a  
“ steady hand, declare myself at present an  
“ heir of everlasting wo? But the longest  
“ day will quickly come, though I strive to  
“ put it far from me.”

These convictions did neither die, nor drive her unto despair: but through God's mercy, grew up to serious conversion, yet they put her to struggle hard against backwardness to secret duties, and caused her to abandon some vanities which she had been formerly addicted to.

Whilst her friends were rejoicing in her sudden and signal change, she was seized upon with a cough, and seeming consumption, insomuch that her friends began to despair of her life, and when her country physicians were at a nonplus what to do, they described her distemper to Dr. *Prijean*, and Dr. *G. Bates*, who both judged it was a consumption, and both prescribed the same remedies, which yet prevailed nothing towards her cure; whereupon the honest *weavers* resolved to set a day apart, that by fasting and prayer, they might commend  
her



her case to God, and former experience had much encouraged them to make use of that last refuge.

For they had lately prayed for one that was judged to be possessed, who was suddenly freed. Also for their pastor, Mr. *Baxter*, in a dangerous illness, and he had speedy help. He had some time swallowed a *gold bullet*, and it lodged long in his bowels, and by no means could be brought away till they went to fast and pray, and that very morning it came away. A young man that fell into a violent *epilepsy*, and after great means used for a long time, remained uncured, they set apart time for fasting and prayer (he being present) and the second day he was suddenly cured, and never had a fit after. In all these duties there was no minister with them: but that day that they met to pray for Mrs. *Margaret Charleton*, Mr. *Baxter* was with them, and compassion to her made them extraordinary fervent, and God heard them, and she was speedily delivered, either without means, or by an undesigned, or unexpected means. For without any advice, of her own accord, she drank a large quantity of *syrup of violets*,  
and

and the next morning her nose bled (which was altogether unusual) and her lungs were cleared, her pulse amended, her cough abated, and her health soon after restored.

Not long after her recovery, her mother invited all those that had so prayed for her, to keep a day of thanksgiving for her signal deliverance. And the being asked, what things in particular she would have them give thanks for on her behalf? she, before they began, gave them in a paper, what her desires were upon that account.

Also the same day she left under her hand in writing, a paper, containing the renewal of her covenant with God, wherein she thus writes :

“ This being a day set apart for return-  
“ ing thanks to God for his mercy, in de-  
“ livering me from the gates of death, these  
“ people being those that have earnestly  
“ supplicated the throne of grace on my  
“ behalf; I here renew my covenant with  
“ Almighty God, and resolve by his grace,  
“ to endeavour to get and keep a fresh sense  
“ of his mercy upon my soul, and also a  
“ greater sense of my sins. I resolve to set  
“ myself against my sins with all my might,  
“ and

“ and not to take its part, or to extenuate  
“ it, or to keep the devil’s counsels, as I  
“ have done, to the wronging of God, and  
“ wounding of mine own soul. I resolve  
“ (by God’s assistance) to set upon the prac-  
“ tice of known duties, and not to study  
“ shifts and evasions to put off those which  
“ are either troublesome, chargeable, or  
“ like to render me dishonourable, or vile,  
“ in the eyes of the carnal persons of the  
“ world.” And then she set down the con-  
siderations and reasons that moved her here-  
unto, [which for brevity sake are omitted]  
and concludes thus :

“ *April 10.* On *Thursday* night, at twelve  
“ of the clock at night. A day and night  
“ never to be forgotten by the least of all  
“ God’s mercies ; yea, less than the least,  
“ thy unworthy, unthankful, hard-hearted  
“ creature, *M. Charleton.*”

Yet she continued under great fears, that  
she had not saving grace, because she had  
not that degree of holy affection which her  
soul longed after. Hereupon some of her  
friends wrote consolatory letters to her,  
which she kept by her, and transcribed for  
her use and support.

What

What her striving against fear and sorrows were, she expressed in a paper under her hand, in these words:

“ April 3. The sadder my condition is,  
“ the greater the mercy is, that I am yet  
“ alive. Why then should I not give God  
“ thanks for that, and beg the rest which  
“ yet I want? And though my life seems  
“ a burden to me sometimes, it is my great  
“ mistake: For the greatest afflictions are  
“ nothing to hell torments. Were they as  
“ great as ever any were, while I am alive,  
“ and on this side eternity, there is hope.  
“ The time of grace is yet continued: if I  
“ be found in mercies way, I know not but  
“ God may yet be gracious, and give in my  
“ soul, as he hath done my life, at his people’s prayers. For I cannot but look on  
“ my life as an answer of their prayers: and  
“ surely they desired my life, only that I  
“ might live to God; I desired it myself  
“ on no other terms.

“ It was my earnest request that I might  
“ not live, if not to him. Why then should  
“ I be persuaded by satan to think God  
“ will not give me grace as well as life?  
“ May I not rather be encouraged with  
“ patience



"patience to wait for further mercies? It is  
 "a mercy that I am in any measure sensi-  
 "ble of my danger, and have any desire to  
 "be holy. I will therefore stir up my soul  
 "to thankfulness, and to be humbled that  
 "I can be no more thankful. I acknow-  
 "ledge the mercy that I have received,  
 "and the probability of future mercies.  
 "And this (by God's assistance) the devil  
 "shall not hinder me from doing."

"December 30. was (saith she) my worst  
 "day; I then little thought that I should  
 "recover. But January 1st. being New-  
 "year's day, my nose bled largely, after  
 "which I amended, so that April 10. was a  
 "day of thanksgiving for me."

A. D. 1662. September 10. Mr. Richard  
*Baxter* and she were married in St. Bennet  
*Finck* church, *London*; having contracted  
 before, in the presence of some christian  
 friends: but before marriage, these condi-  
 tions were concluded upon. First, That  
 Mr. *Baxter* should have nothing that before  
 marriage was hers, that so he (who wanted  
 no outward supplies) might not so much as  
 seem to marry her for covetousness. Se-  
 condly, That she should so order her affairs,  
 that

that he might not be entangled in any law suits about the same. Thirdly, That she should expect none of his time, which his ministerial employment should call for.

After her marriage, her sadness and melancholy vanished away, for advice and counsel contributed towards the cure of it, as did content, employment about household affairs; and with her husband she lived in inviolable love, and mutual complacency: for nineteen years after their marriage, there was never any breach, either in point of love, or interest, save only that she somewhat grudged, that he had persuaded her, for quietness sake, to surrender so much of her estate, as disabled her from helping others, according to her earnest desire.

Among other trials of her affection to wealth and honour, which the writer of her life mentions, this is observable, she chose for her husband an ejected persecuted minister; at the fatal time when her husband, and so many hundreds of other godly, learned, and painful ministers were cast out of their places, and hopes of ecclesiastical maintenance; exposed to scorns and reproach; whereof her husband had already some sense  
and

and feeling, when the bishop of *Winchester* [then of *Worcester*] before that, had forbid him to preach, and the bishop himself, his dean, and many others, had preached fiercely against him in his own pulpit in *Kidderminster* : So that to choose an ejected minister at such a time, was to expose herself to certain sufferings, which in prospect, had no end on this side death.

Among other troubles which her marriage exposed her to, one was, their frequent removals, unto which they were necessitated.

She never came to any place, but she did exceedingly win upon the affections of the inhabitants and neighbourhood.

Her deportment and carriage won her more honour and love, than her liberality. She could not endure to hear any one give to another, sower, bitter, or hasty words : her own carriage was always kind, courteous, and loving to all with whom she conversed.

For her indefatigable diligence, and ardent zeal to promote the glory of God and the Redeemer, and the salvation of immortal souls, we must further refer to Mr. *Baxter's* narrative of her life, or Mr. *Clark's* contracted account of it, observing, it is recorded

corded of her, that she feared her husband was too backward in seeking out employment (when liberty was granted) staying till he was called. She sought out, and provided places for him to preach in, and particularly, at great expence, built a chappel in *Oxendon Street*. — She also procured from her friends, money wherewith to build another chappel, for another minister among a numerous people, where much good was done, and she promoted the building of two or three more such places.

After all the doubts of her sincerity and salvation, and all her fears and sadness thereupon, she so far overcame them all, that for near *nineteen* years that she lived in a married state, Mr. *Baxter* scarce ever heard her speak a doubting word of her salvation, but oft of her hopeful persuasion, that they should live together in heaven for ever.

She had a *diseased fearfulness*, against which she had little more free-will, or power, than a man in an ague fit, hath against shaking. Her nature was prone to it, and many sad accidents, together with trouble of mind, made them her malady. [No less than sixteen particulars are produced by the



the writer of her life.] Yet by the power of grace, she had overcome most of her fears of hell, and of God's desertion, and was very free from the fears of persecution, imprisonment, and of losses and poverty, few attaining to the like. Thus when Mr. *Baxter* was carried from *Abton* to the common goal, for instructing such as came to his house, between morning and evening public worship, and after public worship was over (for himself and family attended the church service, when he was silenced from preaching) he never perceived that she was troubled at it, but chearfully went with him into prison. — And in truth, did never live a more pleasant life, than when she continued there.

She fell sick on *Friday, June 3. A. D. 1681.* and died *June 14.* — Her understanding was disordered, yet she had a very strong remembrance of the affecting passages of her life, from her very childhood. She said to Mr. *Baxter*, my mother is in heaven, and Mr. *Corbet* is in heaven, (Mrs. *Corbet*, the widow was present) and thou and I shall be in heaven. It often appeared in her dying illness, that her soul did  
work

work strongly towards God, the last words she spake were, My God help me, Lord have mercy upon me."

To return to Mr. *Howe's* account.

I had indeed the opportunity, by an occasional abode, some days under the roof (several years before she came into that relation wherein she finished her course) to observe her strangely vivid, and great wit, and very sober conversation. But the turn and bent of her spirit toward God and heaven, more remarkably appeared a considerable time after; which when it did, she shewed how much more she studied the interest of her soul than her body; and how much more she valued *mental* and *spiritual* excellencies, than worldly advantages, in the choice of her consort, whom she accepted to be the companion and guide of her life.

She gave proof herein, of the *real greatness* of her spirit, and how much she disdained to be guided by their vulgar measures, that have not *wit*, and *reason*, and *religion* enough, to value the accomplishments of the mind and inner man; and to understand that *knowledge*, *holiness*, an *heavenly*

*venly heart, entire devotedness to the Redeemer, a willingness to spend, and be spent in the service of God,* are better and more valuable things, than so many hundreds or thousands a year: and that no external circumstances, can so far dignify a drunkard, an atheist, a profane wretch, as that (compared with one that bears such characters) he should deserve to be *simply* reckoned the better man: and that *mere sober* carnality and ungodliness, suffice not to cast the balance; or that have so little of these qualifications for the making a true judgment, as to think that *calling* dishonourable, and a diminution to a man, that refers immediately to the soul, and the unseen world, and that relates and sets him nearest to God.

She knew how to make her estimate of the honour of a family, and a pedigree, as things valuable *in their kind*; without allowing herself so much vanity, as to reckon they were things of *the most excellent kind*, and to which nothing personal could be equal. And well understood, of the personal endowments of the *body* and the *mind*, which were to have the preference. Her life might teach all those, especially of her  
own

own sex, that a life's time in the body, is for some other purposes, than to indulge, trim, and adorn the body; which is most minded by them, who (as that shews) have in the mean time, most neglected and (God knows) most depraved and deformed souls. I hope her example, more fully and publicly represented, will more generally teach, in the mean time, this instance of our common mortality should teach us all. We see this state in the body, is not that we were finally made for; yet how few seriously look beyond it! and it is amazing to think how little the deaths of others signify, to the making us mind our own. We behave ourselves, as if death were a thing only to be undergone by some few persons, here and there; and that the most should escape, and as if we took it for granted, we should be of the exempted number. How soon are impressions, from such occasions, talked, and trifled, and laughed, and jested away! shall we now learn more to study and understand our own natures to contemplate ourselves, and our duty thereupon? That we are a *mortal, immortal* sort of creatures. That we are *sojourners* only in a

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body, which we must shortly leave to dust and worms. That we are creatures united with bodies, but separable from them. Let each of us think, *I am one that can live in a body, and can live out of a body.* While I live in one, that body is not mine, I dwell not in mine own. *That the body must be for the Lord, as he will then be for the body.* That we shall dwell comfortless and miserable in the body, if we dwell in it solitary and alone, and have not with us a better inhabitant. That our bodies are to be mansions for a *Deity*, houses for *religion*, *temples of the Holy Ghost.* O the venerable thoughts we should have of these bodies upon this account! How careful should we be, not to debase them, not to alienate them. *If any man corrupts [defiles] the temple of God, him will God destroy.* 1 Cor. iii. 16, 17. Will a man rob God? break and violate his house? How horrid a burglary! Shall we agree to resign these bodies, and this bodily life? Our meeting will have been to good purpose, might this be the united sense of this dissolving assembly; “ Lord, here we  
 “ surrender and disclaim (otherwise than  
 “ for and under thee) all right and title to  
 “ these

“ these bodies and lives of ours. We pre-  
“ sent our bodies holy, acceptable, living  
“ sacrifices, as our reasonable service.” Let  
us do so, and remember, we are hereafter  
not to live to ourselves, nor to die at length,  
to ourselves, *but living and dying to be the*  
*Lord’s\*.*

She was buried *June 17, 1681.* in the  
upper end of *Christ’s church* chancel, in the  
grave where her mother had been buried,  
over which, on a fair marble, the following  
lines of Mr. *Baxter* had been engraved, but  
the stone was broken, and lost by the fall  
of the church, when burnt at the fire of  
*London.*

- ‘ Thus must thy flesh to silent dust descend,
- ‘ Thy mirth and worldly pleasure thus must end :
- ‘ Then, happy holy souls ! but woe to those,
- ‘ Who heav’n forgot, and earthly pleasures chose.
- ‘ Hear now this preaching grave : without delay,
- ‘ Believe, repent, and work while it is day.’

*Baxter’s Poetical Fragments, p. 101.*

\* Rom. xii. 1, 2. Rom. xiv. 7, 8, 9.



Memoirs of the LIFE and CHA-  
 RACTER of the Reverend  
 Mr. RICHARD FAIR-  
 CLOUGH, M. A. \*

THE reverend Mr. *Richard Fair-*  
 T *clough*, M. A. eldest son of the ex-  
 cellent Mr. *Samuel Fairclough*, of  
*Suffolk*, who died A. D. 1677. †  
 Mr. *Richard Fairclough* died July 4, 1682.  
 in the sixty first year of his age; his funeral  
 discourse (with an high *encomium* of him)  
 was preached by Mr. *Howe*, and the ser-  
 mon dedicated as follows.

To

\* Mr. *Howe's* works, vol. ii. p. 340. *Calamy's* Ac-  
 count, &c. vol. ii. p. 582, &c.

† Mr. *Howe* styles this person, the *eminent, holy,*  
*heavenly, reverend, ancient* Mr. *Fairclough* of *Suffolk*.  
 His life may be seen among *Clark's Select Lives*.

To the Reverend

Mr. *Samuel Fairclough*, } { Mr. *George Jones*,  
Mr. *John Fairclough*, } { Mr. *Richard Shute*,

With their pious consorts ;

The brethren and sisters of the deceased  
Mr. *Richard Fairclough*.

My worthy friends,

It is, I apprehend, a grievous thing to you, to be destitute of the wonted solace you have taken, in those your delectable *relatives*, the father, and the elder brother of a family, whereof you were the genuine, or ingrafted branches. Whether nature or choice gave you your interest, you had a common concern and comfort in it ; and indeed, from a love too little common to the rest of the world. The love that hath so observedly flourished among you, and been your *collective, unitive bond*, as it has shewn itself to be of an higher, than the *common kind*, demonstrated its own *divine original*, and that it had its root in heaven ;



so have its effects been a demonstration, what such a love can do, for the cherishing of *union*, not only in a private family, but in the *church and family of the living God* also. And how little necessary it is unto an *union even there*, that there be a sameness of sentiments and practices in every *little punctilio*; for a disagreement wherein, too many have thought themselves licensed to hate, and even destroy one another. As *God himself* was the *fountain*, so was he the *first object* of that love with you. And as your love to him caused your entire devotedness to his interest, so your mutual love united your hearts (according to your several capacities) in serving it; without *grudging, or hard thoughts*, that each one served it not exactly in the same way. By *that love* you have been undivided in your *joys and sorrows*, in reference to one another. While your very eminent father survived, how gladly did you pay a joint *reverence and duty* to him! What a glory was his *hoary head* unto you! This your *worthy brother*, was the next resort and center of your *united respect and delight*. I doubt not you feel your loss as  
to

to both, which (though God had made a former breach upon you) the longer the continuance, as well as the pleasantness of the *enjoyment*, cannot but have made the more sensible unto you. We are somewhat apt to plead a *prescription* for our more *continued comforts*, but you know how little that avails against a statute, as that (for instance) by which it is *appointed that all must die*; nor is it to be regretted, that the absolute *Lord of all*, should pluck in pieces our earthly families, for the building and compleating his *own*, in heaven.

What I have said of this your *excellent brother*, in the close of the following discourse, is but a *small part of what you know*. It serves for the *solace of the survivors*, not *the advantage of the dead* \*; and the solace is real and great, ~~when imitation~~ makes all that is commendable *our own*, and most *intimate to ourselves*. It is otherwise, but a *faint comfort* to have ~~been~~ related to an excellent person; when a limb is cut off, the soul retires to the remaining parts. May

L 4

a double

\* *August. de cur. pro mort. gerend.*

*a double portion of the spirit and life, which were so copious and vigorous in the deceased, abound unto you! and I should be very faulty, if I put not in for some share with you, who must profess myself a great sharer in your affliction and loss; and*

Your very affectionate brother,

and servant in our Lord,

J. H.



The

The *Analysis* of the Sermon.

Matt. xxv. 21.

*His Lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.*

These two heads are discoursed on;

I. The character of such a servant. And,

II. The treatment which he finds at last, from his heavenly Master.

First, his character. He is said to have done well, or it is said unto him, *εὖ, well* (no more is in the greek text) and then he is further bespoken as a good and faithful servant more generally, and particularly his fidelity is commended *in reference* to the special trust and charge, which is implied to have been committed to him; *thou hast been faithful in a few things*, I have not overcharged thee, and thou hast acceptably discharged thyself.

And here we must note, that these words of commendation [*well done good and faithful servant*] do speak both the truth of the thing,



and the judgment and estimate which his Lord makes thereof accordingly.

We are now to consider them under the former notion, as they express the truth of the thing, the matter of fact, whereof we cannot have a more certain account, than (as here we have it) from *his mouth*, who employed him, was his constant supervisor, must be his final judge, and will be his bountiful rewarder at length.

In opening his character, note,

*First*, Some things leading and introductive, or that belong to his *entrance* into this *service*. And,

*Secondly*, Some things that belong to his performance afterward.

*First*, For the introductive supposed part of his character. He is,

i. One that has disclaimed all former and other masters, all in co-ordination, for of such no man can serve too; other lords had dominion over him, but by *usurpation*, and his *unjust consent*, who was not his own, and had no right to dispose of himself. The faithful servant repents, and retracts those former engagements, as bonds of iniquity, by which he will be no longer held, renounces

nounces any former inconsistent *master or service.*

2. He is one that hath by covenant surrendered and resigned himself to this great Lord, and his service.

3. He is one that hath thereupon made it his earnest study, to know his Lord's will. His first enquiry is, *What wilt thou have me to do?* He is solicitous to understand the duty of his station, *Psalms cxix. 125. I am thy servant, give me understanding, that I may know thy testimonies.*

4. He is one that hath an inclination to the work he is to do, when he knows it, a *προθυμία*, an inclining bent of mind to it. That which the scripture means, by having *the law of God written on the heart.*

*Secondly,* And for that part of the character, which being a good and faithful servant includes,

1. He is one that endeavours to extend his obedience to the whole compass of his duty, hath an universal respect to all God's commandments, is not *partial* in the law.

2. He peculiarly minds the work most of his own station. Thinks it not enough, or possible to be a good christian, and at the same

same time an ill magistrate, minister, parent, master of a family, or servant in it.

3. He is diligent in all the service that belongs to him any way ; *not slothful in business, fervent in spirit, serving the Lord.* Rom. xii. 11.

4. He is with most delight exercised in the most spiritual part of his work. In the great and vital acts of faith, love, self-devoting ; and those most immediately proceeding from them, meditation, prayer and praise.

5. He balks not the most hazardous or more costly part. Thinks it mean to serve God at no expence.

6. He grudges not that others are less exposed to danger, in that work than he ; and have that liberty of serving God which he hath not.

7. He is much less apt to *smite his fellow-servants*, or hinder them in their work, unless they will work by his rule and measure, unprescribed by their Lord himself.

8. He is less at leisure to mind what others do, or do not, than what he is to do himself. Is above all things solicitous to  
*prove*

of Mr. Richard Fairclough. 229

prove his own work, that he may have rejoicing in himself, and not in another. Gal. vi. 4.

9. He esteems the utmost he can do but little, and counts when he hath done his best, he is an unprofitable servant.

10. He approves himself, in all that he doth, to the eye of his great master.

11. He laments lost time, and labours to redeem it.

12. He greatly rejoices in the success of his work. *Philip. iv. 1. Acts xi. 22, 23. 3 John 4.*

13. He loves his work and his master, is willing to have his ear bored, and serve him for ever. If any thought arises of changing, he presently represses it, by some reasonable check and counter-thought \*, and confirms his resolution of cleaving to him unto the end.

14. He puts the highest value upon such present encouragements from his Lord, as are most expressive of peculiar favour. The  
blessed

\* As holy Mr. Herbert.

— Well, I will change the service, and go seek  
Some other master out.

Ah, my dear God ! tho' I be clean forgot,  
Let me not love thee, if I love thee not.



blessed God knows, what is most suitable to the genius and spirit of his own *new-creature*. They who are his *sincere servants*, are his *sons* too, born of him; and to the divine and heavenly nature in them, those things are most agreeable that are most *spiritual*, and whereof others of terrene minds no more know the value, than that dung-hill-creature did of the gem it found there; they must have stores of *corn, wine, oil*. His better born servants are of a more excellent spirit, and better pleased with the *light of his countenance*; he differently treats them accordingly.

15. He trusts his master for his final reward, and is content to wait for it, as long as he thinks fit to defer. St. Paul professes himself \* *a servant of God, and an apostle of Jesus Christ, in hope of eternal life, which he that could not lye had promised*; and hereupon resolutely encounters all the difficulties of that hazardous service.

II. The acceptance and reward which such a servant finds above. His acceptance is expressed in the same words (as was said) which have generally given us his character,  
not

\* Titus i. 1, 2;

not only shewing what he was, and did, but that his Lord esteemed, and passes an approving judgment of him (as it was not to be doubted he would) accordingly.

Concerning this judgment we are to note, both what it supposes, and what it includes.

1. It supposes both an account taken how this servant demeaned himself, and a rule according whereto the matters, to be accounted for, were to be examined and judged of.

1. That our Lord calls his servants to an account, so we find it expressly said ver. 19. — and here it is implied when he says, *well done*. — *Rom. xiv. 12.*

2. That there is *some certain stated rule*, by which their doings must be measured. *Well-doing* stands in conformity to some rule or other. — That cannot be the *law of works*, according whereto *no flesh can be justified in his sight*; it must therefore be the *law of grace*: and so this *servant* is only said to have *done well*, according to the *ἐνέργεια, Evangelica*: the indulgence of the gospel can say *well*, to that which the rigour of the law would condemn.

2. This judgment includes,

1. *Well-*

1. *Well-pleasedness*, εὖ, *it is well*. I like well thy way and work, it pleases, and is grateful to me, and so art thou.

2. An acknowledgment of his title to the designed reward, according to the gospel constitution. It is said to be well, not only according to the absolute and abstract consideration of what was done, but according to its relative consideration and prospect to what was to ensue; and therefore follows, in the subjoined words, the collation of the reward, of which reward we have here a twofold expression: *I will make thee ruler over many things, enter thou into the joy of thy Lord*.

1. *I will make thee ruler over many things*.

2. *Enter thou into the joy of thy Lord*.

1. *Joy*. The laborious part is over with thee, now follows thy rest and reward. Joy — this cannot be meant of a *slight and momentary act*, but a *perfect and permanent state of joy*; which state is made up by the continual concurrence of a twofold everlasting perfection, viz. *objective, subjective*.

1. *Objective*. That there be a perfect and never-failing good to be enjoyed.

2. *Sub-*

2. *Subjective*. That there be a perfect and immutable contemperation, or a thorough undecaying disposition of the subject to the enjoyment of it.

From these two, cannot but result a most *permanent everlasting state of joy*. And of the concurrence of these two, the holy scripture sufficiently assures us, when it makes *God himself* to be the object of our eternal vision, in that other state; and tells us, that in order thereto, *we shall be like him, for we shall see him as he is* \*.

2. This joy is more expressly specified, by being called *the joy of our Lord*, which signifies it to be not only, 1. The joy *whereof he is the object*, a joy to be taken in him (as before) but 2. Whereof he is the author. As he now *puts gladness into the heart*, Psalm iv. 6, 7. And 3. Also, *that whereof he is the possessor*. Enter into that joy that is now common to me and thee, and wherein thou shalt partake with me.

3. It is *that they are to enter into*, which notes both the *plenitude of their right*, their Lord bids them enter; and the *plenitude of this joy itself*, they are *to enter into it*, and the

\* 1 John iii. 2.



the dominion it must for ever have over them, they are to be absorpt of it, lose themselves in it, not so much to possess it, as to be possessed by it. And the perpetuity is intimated of that possession, we are told of their entrance into it, nothing of their passing out of it any more; the last thing we hear of them is, *that they are gone into joy.*

Then follow brief useful reflections to be made upon all this.

1. How blessed a thing is it to be a faithful servant of Christ? If any have not yet learnt to value his service *for itself*, let them make their estimate by *the end of it*, and by what is even at present most certainly annexed to it. *To be accepted with him!* An euge from such a mouth!

2. How easily accountable is it, why our Lord lets his servants suffer hard things in this world awhile! He may permit it to be so, who hath it in his power to *make their sorrow be turned into joy.*

3. How wicked and foolish a thing is it to refuse this service! It is horridly unjust towards our most rightful Lord, and most imprudent for ourselves. Do men know  
what

what they do in this? Whose right they invade and resist? And what cruelty they use towards their own souls?

4. How much to be lamented is the condition of the sinful world who so generally decline this service, and make themselves slaves in the mean time, to the worst of masters? How do men drudge to the devil? What slaves are they to themselves and their own vile lusts? As indeed no man serves himself, but hath a fool, and a mad tyrant (as one well says) for his master.

5. What may be expected by unfaithful negligent servants that hide their talents in a napkin?

6. See what estimate we are to make of the nature of God, especially of his *large* munificent goodness (which is his nature, *God is love*): for consider the various emanations and discoveries of it which may here be taken notice of.

1. That he should seek to have any for servants (which the text supposeth that he doth) in this world of ours! a world of apostate and impotent creatures, disaffected to him and his government.

2. Con.

2. Consider the *frankness of his acceptance, even of the least.*

3. Consider the *largeness and bounty of his rewards*, too large for our expression, or conception.

4. Consider the kind of the service.

7. How unreasonable is it, either to quit the service of our blessed Lord, or to serve him dejectedly !

8. How are we concerned to follow the example, and expect the acceptance and reward of any such faithful servant of Christ ?

And that we may imitate such a good and faithful servant, let me briefly set the example of such an one before you, in this excellent person lately taken from among us ; which were it possible to represent *entirely*, were one of the fairest copies to write after, that this, or perhaps many former ages could afford us.

[Here Mr. *Howe* begins the character.]

That indeed which is fit should be first noted of him, is least of all imitable ; I mean his *natural temper*, (with its most immediate dependencies) which no man can have the privilege to choose. His indeed, was one  
of

of the happiest that I ever knew, and did so set off all that was superadded and inserted into it, by human culture, or divine grace, as an *advantageous setting* doth the lustre of a diamond. He had all the advantages of education from his childhood, which were proper, and preparatory to the function he was intended for; viz. *that of the sacred ministry*. An office whereof his excellent father, the eminent, holy, heavenly, reverend, ancient Mr. *Fairclough* of *Suffolk*, whose name in that country hath still a grateful favour with all good men, of whatsoever persuasion, shewed his high esteem and love, not only by the most diligent discharge of it himself, but by dedicating all his Sons (which were *four* in number) to it; and giving his two daughters in marriage to such also. So that he was the *father* of a *sacred tribe*, an offspring and race of ministers, or that (even naturally) united with such. [He and his, parted with above 1000*l.* per annum, upon their non-conformity. \*] This was the eldest of his children,

\* He was presented by Sir *Nathaniel Barnardiston* to the living of *Ketton* in *Suffolk*, where he continued near  
thirty



children, and of whose education the first care was to be taken. Scarce any mind could

thirty five years, till he was ejected by the *act for uniformity*. Dr. Tillotson, afterwards archbishop of *Canterbury*, succeeded him. When Mr. Fairclough first came to this place, he found it ignorant and profane, not so much as one family in twenty calling upon the name of the Lord; but when he had been there some time, so great was the alteration, there was not a family in twenty but professed godliness, but their governours offered up to God their morning and evening sacrifice. — He was an excellent orator, and shewed it most effectually. When he was desired to move his auditory to be charitable, many occasions whereof were offered him: to instance in one: when the plague was at *Hadleigh* in *Suffolk*, he gathered near fifty pounds for that town. — He was charitable beyond compare, both to the souls and bodies of men. — He loved all the ordinances and institutions of *Jesus Christ*. Preaching was his delight (he preached four times a week, twice on the Lord's-day, a lecture every *Thursday*, and on the *Saturday* evening) prayer was his joy, administration of sacraments the pleasure of his soul. — He would never engage in the performance of any ordinances rashly, or without due preparation. — His constant solemn preparation for the Lord's-day, was beyond all. — He commanded all his servants to lay aside all household work and business, early upon *Saturday evening*; declaring, that he desired and hoped, that when the world was taken out of his servants hands, they

could be more receptive of the proper impressions, from an ingenious institution. About twelve years he continued a student (whereof divers a *fellow*) and great ornament of *Emmanuel-College*, in *Cambridge*, as he was also much adorned by it. He went from it furnished with such a stock of rational, substantial, as well as polite literature, that shewed him to have been no loiterer there. He was a man of a clear, distinct understanding, of a very quick discerning and penetrating judgment, that would, on a sudden (as I have sometimes observed in discourse with him) strike through knotty difficulties, into the inward center of truth, with such a felicity, that things seemed to offer themselves to him, which are wont to cost others a troublesome search. Nor were his notions merely book-learnt, borrowed from systems, and taken upon trust, but formed by a due (but more speedy) comparing of things: as if truth were more a-kin, and connatural to him, than to most others, sooner digested, made his

they would endeavour by *prayer, reading, and meditation*, to get it out of their *hearts* also. *Clark's Select Lives*, p. 180. *Calamy's Account*.

his own, and inwrought into the temper and habit of his mind. Which afterwards he liked not to muddy and discompose, by busy agitations with others, about that truth which he found himself in a pleasant secure possession of; nor to contend concerning that which he had not found it necessary to contend for. He declined controversy, not from inability, but dislike, for as he less needed it for a further good end, so he was most remote from loving it for itself: he was satisfied to have attained his end, and was better pleased to know, than to seem to others that he knew. He was of curious sublime fancy, and a lofty stile both in speaking and writing, even in his most familiar letters; though he industriously depressed it in his popular sermons, and other negotiations with those of meaner capacity.

But his moral and holy excellencies were his chief lustre, being in themselves of a more excellent kind, and shining in him in a very eminent degree.

The bent of his soul was towards God, I never knew any man under the more constant governing power of religion, which made it be his business both to exercise and  
diffuse

diffuse it to his uttermost ; he was a mighty lover of God and men, and being of a lively active spirit, that love was his facile potent mover to the doing even of all the good that could be thought (in an ordinary way) possible to him, and more than possible to most other men. To give a true succinct account of the completion of his soul, he was even made up of *life* and *love*. Such was the clearness and sincerity of his spirit, his constant uprightness and integrity, so little darkened by an *evil conscience* (and indeed, little ever clouded with melancholy fumes) that he seemed to live in the constant sense of God's favour and acceptance, and had nothing to do but to serve him with his might ; whence his spirit was formed to an *habitual cheerfulness*, and seemed to feel within itself a continual calm. So undisturbed a serenity, hath, to my observation, rarely been discernable in any man, nor was his a dull sluggish peace, but vital and joyous ; seldom hath that been more exemplified in any man, *Rom. viii. 6. To be spiritually minded is life and peace.* Seldom have any lived more under the government of that *kingdom, which stands in righteousness,*



*peace and joy in the Holy Ghost, Rom. xiv. 17.* His reverence of the divine Majesty was most profound, his thoughts of God high and great, that seemed totally to have composed him to adoration, and even make him live a worshipping life; he was not wont to speak to God, or of him, at a vulgar rate, he was most absolutely resigned and given up to him; *devotedness* to his interest, *acquiescence* in his wisdom and will, were not mere precepts with him, but habits. No man could be more deeply concerned about the *affairs of religion, and God's interest in the world*; yet his solicitude was tempered with that steadfast trust, that it might be seen the acknowledged verities of God's governing the world, superintending and ordering all human affairs, by wise and steady counsel, and almighty power, which in most others are but *faint* notions, were with him turned into *living sense*, and vital principles, which governed his soul! whereupon his great reverence of the Majesty of God, falling into a conjunction with an assured trust, and sense of his love and goodness, made that rare and happy temperament with him, which I cannot better express,

press, than by a *pleasant seriousness*. What friend of his, did ever at the first congress, see his face but with a grave smile? When unexpectedly, and by surprize, he came in among his familiar friends, it seemed as if he had blest the room, as if a new soul, or some *good genius* were come among them.

I need not tell them that survive, who were nearest to him, how pleasant a relative he was; nor doth any man need to tell me, how pleasant a friend! no man ever more understood than he, the ingenuities and delights of friendship, especially the high pleasure of gratifying and obliging another; the relishes whereof were so delicious to him, that no festival could be so grateful to any man, as the opportunity was to him, of making another taste and feel his kindness. Nor did I ever observe any thing so like a frequent fault in him, as an aptness to value his friend.

He was a man of most punctual scrupulous fidelity, his word was ever with him so strictly sacred, that in the smallest matters, his appointments, though numerous, were through his great prudence so sure, that one might, without the inter-

venience of extraordinary providence, as certainly expect them, as the returns of day and night. So that they that knew him, though most delighted with his society, were never wont to urge for his stay with them, beyond his prefixed time (which he commonly mentioned at his first entrance) knowing it would be in vain.

He was of a large and great soul, comprehensive of the interests of God, the world, the church, his country, his friends, and (with peculiar concernedness) of the souls of men, ready to his uttermost to serve them all. Made up of compassion towards the distressed, of delight in the good, and of general benignity towards all men. He had a soul, a life, a name darkened with no cloud, but that of his own great humility, which clouded him only to himself, but beautified and brightened him in the eyes of all others. An humility that allowed no place in him to any aspiring design, or high thought, that could ever be perceived by word, or look, or gesture; except the high thoughts and designs which neither ought to be excluded, nor repress. His greatest ambition was to do good, and partake it in

in the highest and best kind of it; to make the nearest approaches he could, to the *pattern* and *fountain* of all goodness.

And now looking upon so qualified a person, as engaged by office in a peculiar sort of service to *Christ*, to gather and draw souls to him, and prepare them for a blessed eternity; how great things may we expect? What do we not find? *Mells* in *Somersetshire*, was his first, and only (publick) station.

Thither he was brought, by so peculiar a conduct and direction of providence, as seemed to carry with it some signification what great use he was afterwards to be of, in that place.

The very reverend Dr. *Whichcot*, being also at that time *fellow* of the same *College* in *Cambridge*, and presented to a living in that county, that was in the disposition of that *College*, obtained of him to accompany him in a journey to visit, and make some trial of the people, he had been designed to take the charge of. Where that so accomplished person exprest a resolution fit to be exemplary to others of profoundest learning, (and which was strictly afterwards followed



by this his chosen companion) preaching his *first* sermon (as himself was pleased to tell me) upon those words, *I determined to know nothing among you, but Jesus Christ, and him crucified.*

After some time spent together here, the Doctor's affairs recalling him for the present to *Cambridge*, he prevailed with *our worthy friend* to stay behind, and supply his absence among his people.

What follows, I was informed of by another hand, but one so nearly related to this our deceased friend, and so well acquainted with the more desirable occurrences of his life, as not to leave me in doubt concerning so momentous a thing, as how he came to be settled in *a county* so remote from his own, and where he was so mere a stranger. And it fell out thus,

During his abode upon this occasion, in those parts, a noted *gentleman*, the patron of the rectory of *Mells*, being at that time high sheriff of the county, sent to Mr. *Fairclough*, (of whose worth, fame had not let him long be ignorant) desiring him to preach the *assize sermon*; some circumstances having also brought the matter within  
so

so narrow a compass, that the straits of time made it necessary to press the request with more importunity than could admit of a denial. That performance was so highly acceptable, and so newly over, when the patron was surprized with the tidings of the former *rector* of *Mells's* death; that he immediately told our worthy friend, he could not otherwise so fitly gratify him for his sermon, as by conferring upon him a *living*, which, if he pleased to accept it, *was his*.

The opportunity of *stated service*, in a calling to which he had most seriously devoted himself, *more than the emolument* (as did afterwards sufficiently appear) soon determined his thoughts, and fixed him in this station. There he shone many years a bright and a lively light, a *burning as well as a shining one*; it was soon observed, what a *star* was risen in that *horizon*, and a confluence was quickly gathered of *such as rejoiced in the light of it*, which made an obscure country village, soon become a most noted place; from sundry miles about, thither was the resort, so that I have wondered to see so thronged an auditory as I have sometimes

had opportunity to observe, in such a place, that did usually attend his most faithful ministry. And O how hath that congregation been wont to melt under his holy fervours ! his prayers, sermons, and other ministerial performances, had that strange pungency, quickness, and authority with them, at some times ; that softness, gentleness, sweetness, alluringness at others : that one would think it scarce possible to *resist the spirit and power wherewith he spake*. And the effect did in a blessed measure correspond, they became a much enlightened, knowing, judicious, convinced, reformed, even somewhat generally, and in a good part, a seriously religious people. His labours here were almost incredible, beside his usual exercises on the Lord's-day, of praying, reading the scriptures, preaching, catechising, administering the sacraments (as the occasions or stated seasons occurred) he usually five days in the week, betimes in the morning, appeared in publick, prayed and preached an expository lecture upon some portion of the holy scriptures, in course, to such as could then assemble, which so many did, that he always had a considerable  
congre-

congregation; nor did he ever produce in publick, any thing which did not smell of the lamp. And I know that the most eminent for *quality* and *judgment* among his hearers, valued those his morning exercises, for elaborateness, accuracy, instructiveness, equally with his Lord's-day sermons. Yet also he found time, not only to visit the sick (which opportunities he caught at with eagerness) but also in a continual course, all the families within his charge; and personally, and severally to converse with every one that was capable, labouring to understand the present state of their souls, and applying himself to them in instructions, reproofs, admonitions, exhortations and encouragements, suitably thereto: and he went through all with the greatest facility and pleasure imaginable; his whole heart was in the work. Every day for many years together, he used to be up by three in the morning, and to be with God (which was his delight) when others slept. Few men had ever less hindrance from the body, or more dominion over it, a better habited mind and body, have rarely dwelt together. No controversies arose among his



neighbours, within his notice, which he made it not his business to get presently composed; and his help and advice was wont to be sought by persons of eminent rank, and in matters of very great difficulty and importance, for that purpose. His own love of peace always inclining him, and his great prudence well enabling him to be exceeding useful in any such case.

Nor were his labours confined within that narrow verge; his name and worth were too well known abroad, to let him be engrossed by one *single parish*; in how many places did he scatter light, and diffuse the knowledge of God, wheresoever within his reach, the opportunity of a lecture occasional or fixed, did invite.

The state of things in those days, making it necessary (and not hindering) that what was to be done for the preservation of *common order*, must be by *spontaneous associating* of the pastors of many congregations; how did he inspirit those assemblies! the deference that was given to him, even by very reverend persons of great value, and much exceeding him in years, with the effectual influence he had upon all their affairs,

fairs, (manifestly aiming at nothing but the promoting of religion and the common good) were only arguments of the commanding power of true worth. And the good effects upon the people, shewed how much could be done by a naked undisguised recommendation of one's self, to mens consciences in the sight of God. Nor would his brethren of greatest value (and divers there were, in those parts, of very great) think it any detraction from themselves to acknowledge much more to the wise, modest, humble activity of his spirit, in their common concernments, than I shall be willing to arrogate to him. He was, upon the whole, a very publick blessing in that country, while he kept his publick station in it; and when the time approached of his quitting it, he eminently shewed his constant great moderation in reference to the controverted things that occasioned his doing so, in all his reasonings with his brethren about them. And it further appeared, in the earnest bent of his endeavours to form the minds of his people, as much as possible, unto future union, under the conduct of who so should succeed him, in the seri-

ous care of their souls ; and to a meek unrepining submission to *that present separation*, which was now to be made between him and them : whereof the *extant abridgment* of fundry of his later sermons to them, are an abundant testimony (though such a representation of their sorrows it was not possible to them to receive otherwise than as dutiful children are wont to do the exhortations of an affectionate dying father, not to mourn for his death.) In the *substantial things of religion*, no man was more fervently zealous ; about *circumstantials*, none more cool and temperate.

But he could in nothing prevaricate with his (once settled) judgment, or depart in his practice one ace from it ; yet such was the candour and softness of his spirit, that nothing could be more remote from him, than to pass any harsh censures upon those that received that satisfaction in the scrupled points which he could not : but he continued a most entire undiminished friendship with many of them (and several of eminent note, by whom also it was equally cherished on their parts) even to the last.

His

His great contempt of the world, and remoteness from making the sacred office subservient to secular interest, a design of enriching himself by it, or more than to subsist, too soon appeared in the mean condition to which he was brought by that deprivation. For though the annual profits of his living were very considerable, yet his free (but well regulated) *hospitality, and large diffusive charity* (wherein his excellent consort, one of the most pious, prudent, well-accomplished matrons I ever knew, most readily concurred with him) kept them from being superfluous, or flowing into coffers. He laid up no treasure, but in heaven; and was the son of a no-way unlike father, from whom the expectancy of a patrimonial estate could not be great; and whom (to his no small joy while he continued) he survived but a little. So that for some years, as I have heard him say, he did owe much of his subsistence to the bounty of some worthy *citizens of London*, whose *temper* it is to take more pleasure in doing good, than in having it told the world who they were.

His usefulness was such, since his deprivation, not in serving a party, a thing too mean



mean and little to be ever thought of by him, without disdain; but in pressing the *great* and *agreed* things, that *belong to serious living religion*, that it even melts my soul to think of the overwhelming sorrows, wherewith the tidings of his death must have been received, by multitudes in the *West*, that were often wont with greatest delight and fruit, to enjoy his most lively edifying labours.

His decease confirms to us, *once more*, that nothing belonging to this world of ours, is too good to die.

But it is a great argument of God's kind propensions towards us, and speaks much of his good will to men, that now and then such heavenly creatures are permitted to inhabit it, and such *specimina* and efforts of the divine life to appear, and be put forth in it. It shews that God hath not forsaken the earth, and that *his tabernacle is with men*, when any such are to be found here.

It ought to be reckoned very monitory, and a great rebuke, when such are (earlier than according to natural course) taken away.

It

It should make us love heaven so much better, that such as he are gathered thither, not that it needs any thing to better it in itself, but that we can now better relish the thoughts that arise out of our own present knowledge; and having seen *true goodness exemplified*, may thence more easily take our advantage to apprehend what that state is, wherein there will be so vast a collection of excellent creatures so perfectly good, by most liberal eternal *participations* from the first and uncreated good. How taking is this notion of heaven? *I especially pronounce this holy man blessed*, (saith a great man in the \* ancient church, speaking of an excellent person deceased †) *for that he hath passed from one order to another* (μεταλαβας) *and leaving our city, hath ascended to another city, even that of God himself; and leaving this church of ours, is gone into the church of the first-born, who are written in heaven, and hath left our solemn conventions for that of myriads of angels: referring to that of the apostle, Heb. xii. 22—25. and magnifying (that πανηγυρις) that glorious convention, not for the multitude of the powers*  
above.

\* Chrysost. Panegy.

† Philogonius.

above only, *but for the confluence of the good, with a perfect vacancy of envy, and an abounding perpetual joy and satisfaction of mind. — Love, peace, goodness, &c. and every fruit of the spirit in most plenteous fulness* (to this purpose he speaks) and what an amiable heaven is this?

Yea, and it may incline us to have somewhat kinder thoughts of this our meaner *native element*, and less to regret, that our earthly part should dissolve and incorporate with it, to think what rich treasure, what shrines of a lately inhabiting deity (now become sacred dust) it hath from time to time received and transmuted into itself. How voluminously have some written of *Roma Subterranea* \*! of the tombs of the martyrs, and other excellent persons (as many of them were) collected in one little spot of this earth! And if there were as particular an account of the more refined part of *subterraneous London*, much more of all places where just and holy men have dropt, and deposed their earthly tabernacles, how would our earth appear enobled (and even hallowed) by such continual accessions to it

in

in all times and ages? What a glorious host will arise and spring up, even out of *one London*? Is not the grave now a less gloomy thing? Who would grudge to lie obscurely a while, among them with whom we expect to rise and ascend so gloriously?

It should make us diligent in the remaining time of our abode here, what should not the expectation of *such a welcome* carry us through? *Well done good and faithful servant*, &c. How studious should we be, so to acquit ourselves as he hath done? *Blessed is that servant, whom the Lord, when he comes, shall find so doing*: let us then be *stedfast, unmoveable, always abounding in the work of the Lord, as knowing our labour shall not be in vain in the Lord*.

### REFLECTION and SOLILOQUY.

WHEN *Solomon* was about to represent how much men suffer through their inconsideration and folly, and on the other hand what advantages they enjoy by means of wisdom, he observes, *A wise man's heart is at his right hand, but a fool's at his left*:



*left* \* : the former has sound understanding and discretion, ready and quick to direct him in all matters of moment, both for this, and for the world to come; the latter knows not how to improve a prize when it is put into his hand, he mistakes in his very end, and governing aim, or miscarries in his most important business (his heart is at his left hand) through culpable inconsideration and folly. — And am I thus void of all thought how the things which I have been reading, may be improved to my highest, my eternal advantage? Am I not a creature made for reflection and consideration, and ought I not to prefer and chuse those things which are most excellent, and resolve, by divine aid, for the same? Can I long be at a loss what use should be made of the many excellent characters I have been perusing? — Have I not seen that the course of life pursued by the good, the faithful, and wise servants of the great and gracious Redeemer is beautiful and glorious, that

\* Ecclef. x. 2. — “The meaning may be, *a wise man hath his wisdom always at hand* to direct him — his mind being just like the *right hand*, which we use readily upon all occasions, for all manner of actions.” Vid. *Patrick* in loc.

that it may be looked back upon with pleasure, exceeding all description? That the prospect into eternity is most delightful, they being assured (according to the tenure of the covenant of grace, and the stedfast promise of their divine Lord) that in the end of their course they shall find his *euge*, *Well done good and faithful servant*; and that their felicity shall be compleat and everlasting in *the joy of their Lord*. Do I not see (if indeed my heart is at my right hand) what a striking contrast this is to the *course* and the *conclusion* of the wicked and slothful servant, whose way is sin and shame, a snare and a curse to himself and others, filling with remorse and horror when reviewed, and *his end* (which should be his *prospect*, but he chuses, it may be, to have *his heart at his left hand*, that he may see nothing before him, lest it rob him of the fool's paradise) blackness of darkness and torment for ever and ever.

Am I unmoved by these things? Then where is my faith! and how entirely has wisdom forsaken me!—Think, think again, O my soul, of such important concerns as these be! Know thyself, while thou art  
reading

reading of others †. The great apostle of the Gentiles, once and again calls upon christian converts, *examine yourselves*.—*Prove your own selves; know you not your own selves, how that Christ is in you* [has the sway and rule in your hearts] except ye be reprobates? [disapproved, being only nominal christians] It is well said by an excellent writer \*, *self-probation* is always necessary to a right *self-approbation*: And shall I not take occasion from reading the lives of others, to enter upon an exact scrutiny into mine own? How lovely and attractive are some men's character, how deformed, brutal and diabolical, are others? That I may have my heart more engaged in the pursuit of *self-knowledge* §, let me review the amiable examples

† ————— Denique teipsum

Concute num qua tibi vitiorum in se verit olim  
Natura, aut etiam consuetudo mala. Namque  
Neglectis urenda filix innascitur agris.

Hor. Lib. I. Sat. 3.

“Examine well yourself; see with what faults

“Nature or habit has deprav'd your mind;

“For fern, or brambles, fit alone to feed

“The flames, will over-run uncultur'd fields.”

\* *Mason* on Self-knowledge, p. 7.

§ *Mr. Mason's* treatise entitled *Self-knowledge*, deserves

amples I have now been entertained with, and set against them (for opposites set off each other) some of the *warning-examples*, if I may so call them, exhibited in the sacred oracles of God. — What do I think of the gay, the lascivious *youth*, painted out to the life, by the description given of him by the wisest of men. — *He gave his honour unto others, and his years unto the cruel. — He came to mourn at the last, when his flesh and his body were consumed. — He poured out, too late, his complaints against himself, saying, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. I was almost in all evil, in the midst of the congregation and assembly* \*. How appears in mine eye the splendid *Dives* † in purple and fine linen, living deliciously every

serves a place in every ones closet, and to be esteemed by all instructors of youth, as an invaluable treasure. — It consists of three parts; I. The nature and importance of self-knowledge. II. The great excellence and advantage of this kind of science. III. How it is to be attained. — I would, in this place, particularly recommend chap. iii. part 1st. *The several relations in which we stand to GOD, to CHRIST, and our FELLOW-CREATURES.*

\* Prov. v. 9 — 15.

† Luke xvi. 19. ad fin.



very day, with an heart steeled against all compassion, and proof against even the most humble entreaties of the most pious and virtuous poor, in the very depth of want.

Am I filled with abhorrence of such a character, and conscious that I draw out my soul to the needy? Let me then next attend to the *worldling* ||, rich in the abundance of the produce of his fields, so as to be necessitated to build his barns larger than before, that he might have where to bestow his goods; think of him blessing himself, and calling on his *soul* to take its *ease, eat, drink, and be merry*, in persuasion of *goods laid up for many years*; and reflect on it, God demanded his soul at night, pronounced him a *fool*, and has declared, *so is he that layeth up treasure for himself, and is not rich towards God*.

But let me bring one example more to oppose to the many bright ones contained in this book.—The wicked and slothful servant \* who thought to excuse his unjust conduct, by his uncharitable and hard thoughts of his Lord, and so hid his talent in the earth, instead of faithfully improving it.

How atrocious are all these characters!  
And

|| Luke xii. 16—22.

\* Matt. xxv. 24—31.

And ah, their end, their dreadful end !  
*Dives* tormented in flames, nor his cries able  
 to obtain a drop of water to cool his tongue !  
*The slothful and wicked servant in outer dark-*  
*ness, where is weeping and gnashing of teeth.*

Shall not such considerations rouse me,  
 (Lord grant they may !) if I am sleeping as  
 do others ? Lord give me the powerful,  
 the saving conviction thy *holy spirit* is the  
 author of ! May I know these things for  
 my good †, and be so taught of God to  
*number my days as to apply my heart unto wis-*  
*dom §, and have it always at my right hand !*  
 — May I never be slothful in my Lord and  
 Master's service, but fervent in spirit, a  
*follower of them who through faith and patience*  
*inherit the promises ||.*

What though it will remain a truth, that  
 after my best endeavours, I shall not be able  
 to justify myself before God, but must own  
 myself a sinner ; this should not discourage  
 me, but fix my soul more firmly on Christ  
 and his atonement, his blood shed for the  
 remission of sins ; this should make me glo-  
 ry in his cross, fill me with love to his per-  
 son, his offices and his honour ; keep me  
 ever

ever humble in mine own eyes, and carry me out in magnifying the love of God towards sinners, in that he *sent his Son to be the propitiation for our sins* \*, and does actually justify all those who do obediently † believe in his name. Awake then, O my soul, to the arduous work before thee! the works of faith, the labours of love, the patience of hope, will be rewarded through the *Lord thy righteousness and strength*, with an eternal weight of glory!

May I live the life of the righteous, and have my latter end like his!

- ‘ [For] mark the man of righteousness,
- ‘ His several steps attend;
- ‘ True pleasure runs thro’ all his ways,
- ‘ And peaceful is his end.
- ‘ Not so the impious and unjust,
- ‘ What vain designs they form!
- ‘ Their hopes are blown away like dust,
- ‘ Or chaff before the storm.
- ‘ Sinners in judgment shall not stand
- ‘ Among the sons of grace,
- ‘ When *Christ* the judge, at his right hand,
- ‘ Appoints his saints a place.
- ‘ His eye beholds the path they tread,
- ‘ His heart approves it well;
- ‘ But crooked ways of sinners lead
- ‘ Down to the gates of hell.

Dr. *Watts*, Psalm xxxvii. and i.

\* 1 John iv. 9, 10.

† Heb. v. 9.

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